

THE SPIRIT OF MISSIONS.

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No. 5.

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Remittances should be made to the TREASURER ; all other communications to the GENERAL SECRETARY.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

AT ITS MEETING, TUESDAY, APRIL 13TH, 1886.

— THE business of the Board at this meeting was concerned principally with matters of routine, and there is little of general interest to be reported.

— The Board reaffirmed the appointment of Mr. David Kirkby, a son of the Rev. Dr. W. W. Kirkby, as a missionary to Alaska, to be associated with the Rev. Octavius Parker, appointed in March, and to sail this month from San Francisco for St. Michael, on the coast of Alaska, where he will establish a mission. Mr. Kirkby is now working under Bishop Bompas on the Mackenzie river.

— The Board appointed Mr. James M. Brown to receive the five-dollar pledges made to the Missionary Enrolment Fund.

— The Board was informed by Bishop Schereschewsky that he had deferred his proposed return to this country from Switzerland until next August.

EASTER.

EASTER morning brings us upon the hill-tops of joy from the valley of humiliation. Notes of gladness fill the hearts that hail the risen Lord as King and look beyond the shadows and darkness of the grave to the heights which shine in everlasting day. The Cross seen in the glow of Easter is the symbol of victory over sin, the grave and all the powers of darkness. May the Easter sound go forth into all lands, and its words unto the ends of the world! In ancient times the spiritual joy of this season manifested itself in political, civil and domestic amenities, and private Christians employed the day in extraordinary efforts of charity and benevolence. Could there be a fitter time in which to consecrate a gift to the missionary work of the Church? The disciples went forth to witness to the redemption of the world by the death and passion of our Saviour Christ and the victory whereby He opened the gate of everlasting life.

THE MAY OFFERINGS.

THE Board of Managers by a resolution passed at the beginning of this fiscal year, requested from all congregations offerings for missions among the Indians and among the colored people of the South on Sunday, May 16th. We hope the suggestion may prove welcome to the parishes generally, and that the contributions may be liberal. There are yet very many congregations which have not sent collections this year. It may be too much to hope for more than one collection in some of the churches, but surely so much should be done by every congregation. Those who have not yet contributed this year and who feel that they can take but one offering, might do well to appoint it for May 16th.

We are very much pressed with anxiety about the work on account of the large sum yet required for this year. Brethren of the clergy, you can relieve this anxiety and set forward the work if you will bring the subject to the attention of your people and take an offering for missions. The means for the replenishment of the treasury must come through you, and we pray you, do not suffer the work to be injured through your neglect.

THE NEED OF FAITH AND PRAYER.

THE work of missions not only lays a demand upon the beneficence of Church-people, but claims as well their faith and prayer. It is spiritual work in the name of the Lord Jesus Christ. Money alone cannot do the work. Money and men together cannot do it. Though every call for helpers were immediately supplied, though every agency were well equipped with all human facilities, though every field were occupied, there would still be one thing needful without which all labor and liberality would be in vain, and that one thing we all know is the blessing of the Lord. We need the power which cometh from God alone to give efficiency to our agencies. The difficulties which beset the Kingdom of Christ in the world require not only well furnished men and excellent methods and organization, but they require also the direct operation

of the Holy Ghost, that the men may be endued with spiritual power and that the methods may be quickened by divine grace.

It is so much easier to find fault than really to help, to show impatience than to sympathize, that it may be feared that God's people forget that the measure of success in missionary work depends upon faithful, fervent, constant prayer on their part. If we would see the cause of Christ prosper; if we would have our mission-stations centres of spiritual power, radiating points of illumination; if we would have our missionary work crowned with success, let us remember that the power is of God and that it is bestowed in answer to our earnest petitions.

We sometimes think that in the urgency of appeals for means this great need of the spirit of supplication is forgotten. This is quite as necessary as material help. Is it not the great need to-day? Are we not in danger of losing sight of the divine side in so constantly fixing our gaze on the human side of the work? We are quite sure that here is the great defect and that if we would have our missionary work fruitful we must have more prayer for it. It is not enough to be diligent in business, we must also be fervent in spirit, serving the Lord. "Brethren, pray for us," wrote the great missionary Apostle. Pray now for the missionary workers, pray for the missions, and pray without ceasing.

WORK AMONG INDIANS.

CHURCH missions to the Indians are conducted under Bishop Spalding at Shoshone agency in Wyoming; under Bishop Brown of Fond du Lac among the Oneidas; under Bishop Huntington among the Onondagas in Central New York; under Bishop Pierce in the Indian Territory; under Bishop Whipple in Minnesota; under Bishop Walker in North Dakota, and under Bishop Hare in South Dakota. At Hampton Institute, in Virginia, where a large number of Indian youth are being educated, we have a missionary working among them most acceptably.

The best argument for sustaining missions among the Indians is that they are proving most efficient and blessed influences in civilizing them for citizenship here as well as in saving them for citizenship in Heaven.

ENTHUSIASM.

LIKE the meeting in Philadelphia, on the evening of Ash-Wednesday, the meeting which was held in the Opera House of Wilmington, Delaware, March 30th, manifested a real missionary enthusiasm. The attendance was large, notwithstanding the storm, and a delegation with music was present from Philadelphia bringing speakers with them.

We want this enthusiasm in all our great centres, lifting the people out of the narrowness of parochialism and diocesanism to take up the work of missions in the spirit of a noble, Christ-like charity, in the name of the whole Church. The missionary spirit, in its largest sense of love for Christ and love for the souls He died to redeem, is the means of the Church's healthful development and greatest success. The constant temptation is to look on the things nearest

to us. Against that we must set the interests of the Kingdom as a whole and the duty to carry out the Saviour's charge of universal conquest.

DUTY TO THE BLACK RACE.

WHAT does the Church mean by its indifference to the black race, which is providentially looking to us for instruction and guidance? We have not begun to do our duty or to give as we ought for this work. Less than \$25,000 a year for seven millions right at our doors, to whom we owe a debt which we cannot pay in the next generation with ten times the amount that we are spending upon them now year by year! What can shock us out of our insensibility? What can make our people realize that they have the power in their hands to put forward Church missions among the blacks, and lift burdens from the hearts of our Bishops who are imploring aid for this most real missionary work? The Assistant Bishop of Mississippi writes: "A genuine, God-fearing, spiritually minded man, whom I would put over the colored work here, and whom I would sustain and help would have a field among our 700,000 negroes which the most famous missionary in history might have coveted."

THE ENROLMENT PLAN AND CURRENT EXPENSES.

It is well understood that the proposal in the Enrolment Plan is to raise \$1,000,000, by subscriptions of five dollars each throughout the Church, before the meeting of the General Convention in Chicago next October. There is no doubt that this plan could be carried out in a single month, should it be taken up heartily everywhere. It is an extraordinary effort intended to mark the centennial anniversary of the Church's organization in this country. It is also intended that the contributions asked for under it shall be additional to the usual contributions for Domestic and Foreign Missions. It will not do, therefore, for contributors to turn any money whatever to the Enrolment fund that would otherwise come into the treasury of the Board for this year's work.

One of the speakers at the great meeting in Philadelphia is reported to have said: "Now as to this matter of its taking away from the ordinary contributions of the Board, let us not say a word about that. Let us keep perfectly still about that. . . . If we can get this million dollars to lay on God's altar when the time comes for the General Convention, I tell you there will be no difficulty about raising the money for the current expenses. Anybody will lend the money for that." That would never do. The Church's sacred honor is pledged for those current expenses, and unless some definite assurance is received by the Board at a very early day that the amount for which the Church is pledged for this present year will be forthcoming before September 1st, it will have no choice but to reduce its appropriations for the coming year.

TWO NOTABLE MEETINGS.

THE meeting held in Association Hall, in New York city, on April 2d, on behalf of the Indians, was a representative and influential gathering. The speakers voiced the real Christian sentiment of the people in demanding a

liberal and enlightened policy on the part of the government in dealing with the Indians, looking to their civilization and to conferring upon them the rights of citizenship. It was the unmistakable sense of the meeting that the century of dishonor should be followed by immediate measures of fair and honorable treatment.

The meeting in Steinway Hall, New York, on April 5th, uttered a strong protest against the injustice heaped upon the Chinese in this country, and like the first meeting addressed an important memorial to the government. There ought to be such a sense of justice in the hearts of Americans as would make impossible the repetition of wrongs such as both these peoples have suffered. Enlightened statesmanship and Christian philanthropy should speedily take these questions out of the arena of debate, and blast with the breath of indignation inhumanity and wrong against any class of people who dwell within our borders.

CONCERNING LARGE GIFTS.

ONE merit of the Enrolment Plan is that it proposes to enlist the people who have little of this world's goods as contributors to the great work which our Lord has given His Church to do. But that cause has a claim also upon those who are more richly blessed in worldly goods. As the Lord has prospered every man is the measure of obligation and of privilege. Five dollars from many a poor person would be as much as \$100 or \$500 or \$5,000 from another who has been entrusted with a larger stewardship. Let us not forget the duty of proportionate giving. While the laymen's movement is gathering the smaller gifts from the many, why may not the Board receive at this time large gifts from those who have an abundance?

A MISTAKEN VIEW OF MISSIONS.

In reference to the missionary work of the Church, a depressing tone too often characterizes the utterances of earnest friends, who are anxious because the work does not go forward as rapidly as they think it ought to, and because the means are not given as freely as they would fain have them given and as the needs require. This tone is very apt to find its way into missionary gatherings in reproachful and discouraging statements. The spirit of the meeting is injured rather than helped by such a course of remark, and the hearers go away without having their interest kindled.

The cause is not helped in this way. It should be the aim to win and enlist new adherents and supporters for the missionary cause, and to stir and stimulate those who are already in some measure interested. Do not be impatient. There is a growing interest in missions, and there are many who are earnest and conscientious in praying and giving and working for the advance of Christ's Kingdom. If we can present the subject aright, and make people feel that it is the Lord's cause, to which they owe a duty, and that He has given them the honor and privilege of being fellow-workers with Him, the number of interested and liberal supporters will grow, and the work will ad-

vance. Let us do all that we can to promote sound principles and to communicate information and to train the young, and such patient effort will be rewarded. But through all let us be hopeful, encouraging and helpful.

BRIEF MENTION.

ONE day when Martin Luther was completely penniless he was asked for money to aid an important Christian enterprise. He reflected a little, and recollected that he had a beautiful medal of Joachim, Elector of Brandenburg, which he very much prized. He went immediately to a drawer, opened it and said, "What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful." Then he took out the medal and contributed it to the object solicited for. Have not some of our readers idle Joachims which they could send out to do good in missions at home and abroad?

THE poorest man in the world is he who has the largest amount of money without knowing how to use it beneficently. Moreover, he grows poorer every day.

THE richest man in the world is he who has given the most money in faith for good works. Whilst he has given it to God he still has it, laid up in heaven beyond the possibility of loss, and bearing interest eternally.

ONE of our well-known rectors sends a list of subscribers for *THE SPIRIT OF MISSIONS*, as a first instalment, and says he has employed a canvasser and will himself pay the commission to him and send the full subscription price. This is generous, and shows a good appreciation of *THE SPIRIT OF MISSIONS*. We would, however, be glad to pay a commission in every case if the rectors would appoint persons to canvass their parishes.

WE noted last month the fact that between the eighth and twenty-sixth days of February twenty-six fresh offers of service in Foreign Missions had been received by the English Church Missionary Society. Since February 26th many more offers have been received, and on the eighth day of March—that is in one month—fifty-three had been sent in to the Society. This remarkable quickening of missionary devotion is attributed principally to the February simultaneous meetings and the martyrdom of Bishop Hannington.

WE trust that every reader will give careful attention to Mr. Herbert Welsh's paper, published in this number, on the duty of all members of the Church and citizens of the United States to the Indians. Its writer is especially competent to treat of the questions of which he has contributed so interesting a discussion, and gives his own life to the welfare of the Indian race in the same intelligent and loving spirit which in this paper he seeks to impress upon others.

A RECTOR who has been very successful in working the Enrolment Plan in his parish explains his success in this way: "I first enrolled every member of my family and then when it was brought to the notice of the people it was carried by the force of example."

LATE information from Africa shows beyond question that Bishop Hannington has been murdered by the King of Uganda. Letters have been received in England which establish the fact that about the 8th of November the Bishop and a large number of his party were put to death near the town of Uganda, the Bishop and one other person being shot and the rest slain with spears.

OBJECTION has been made against the Enrolment Plan because the proposal to raise the fund was accompanied by a suggestion of how it might be divided. We do not understand that the projectors of the plan have any thought of dictating how it shall be divided and they certainly have not fettered it by conditions. They propose that the money shall be presented at the opening service of the General Convention in Chicago, next October, and the matter of its disposition, it is expressly stated, shall be left to the Board.

We hope to send out in a few days the Easter number of *HOME AND ABROAD*. It will be sent to the clergy in charge of congregations in packages for distribution among them, and should be of interest to all Church-people.

WITH OUR CORRESPONDENTS.

THE Rev. Mr. Tyng writes from Osaka, Japan: "The people of St. Timothy's Church have been taking a considerable step toward self-support. They have sent a deputy to Tokio to endeavor to get the Rev. Mr. Tai for their pastor, offering to pay fifteen dollars out of the twenty-five dollars per month of salary which is expected upon ordination to the Priesthood, or even, if Mr. Tai would consent to take twenty dollars per month, his present salary as a Deacon, to pay the whole. I fear, however, that their attempt will prove unsuccessful, the pressure to retain him in Tokio is so great." This is encouraging news, and speaks well for the reality of the Christian life of the native congregation of St. Timothy's, Osaka.

A MISSIONARY in Mississippi, writing of work among the negroes of that diocese, says: "Africa is missionary ground. Let the Church occupy that whole country. But here is Africa in Mississippi, at home. What will the Church do with this Africa? We have practically let this Africa alone for two decades. All this time the world-spirit has been at work. The colored people are being educated, but education has not brought purity nor peace to their hearts."

A VALUED correspondent writes: "I am glad that you have given expression to a righteous indignation concerning the barbarous treatment of the Chinese on the Pacific coast. If this treatment and the pusillanimous conduct of the authorities should be continued, very grave consequences may result in China. Before our anti-Chinese legislation and these anti-Chinese outbreaks, our country stood very high in the estimation of the government and people of China, but now it has sunk very greatly in their regard, and deservedly so."

A FRIEND of missions writes from a southern diocese: "Enclosed please find two dollars, one of which is to pay my subscription to *THE SPIRIT OF MISSIONS*. . . . The other dollar is intended as the first payment of a monthly pledge, which I desire to make for the year to missions, moved by the earnest words in the last number. May God put it into the hearts of His children to come up to their duty and privilege in this matter."

A REVEREND correspondent remits a generous sum of money, to be divided equally between Domestic and Foreign Missions, and writes: "I would like to say that this is the contribution of a lady who has not failed for fifteen years on the first day of every quarter to send this sum, with double the amount to diocesan missions. A note in bank could not be watched more closely." There can be no doubt of the sincerity and earnestness of such missionary interest. We would that all Christian people were as devoted to their Heavenly Father's business.

THE CHURCH, THE STATE, AND THE INDIAN.

THE solution of the Indian problem is to be effected by two clearly defined kinds of work: that which can only be performed by the Christian Church, and that which must be done by the national government. The time in which the work may be done is very brief, owing to the rapid changes which are to-day being effected in the position of the Indian, and in the relations which exist between him and the white race, with which he has so long fitfully and fiercely struggled. The Indian question has so essentially changed from what it was twenty or even ten years ago, that it is virtually a new question. The two great causes of the altered condition of affairs are: first, nearly all unoccupied lands in the United States have now come under the sway of civilized life, and those tracts to which the Indian has been granted an uncertain tenure are being boisterously clamored for by our own people, or by thousands of foreign emigrants, who, swept westward by the pangs of a contagious land-hunger, now find themselves blocked by the presence of the Indian reservations; and secondly, the complete destruction of the buffalo and smaller game has robbed the Indian of his independence, and has largely opened his eyes to the fact that death, pauperism, or a totally new condition of life, involving the abandonment of his own customs and habits of thought, must be accepted by him. The untamed independence of the hunter and the nomad have, within a few years, given place in the Indian's mind in some instances to an apathetic enjoyment of government bounty and in others to a manly and laudable desire to labor for his own living and ultimately to become self-supporting.

A very essential element in the problem is the fact that the Indians, instead of being doomed to speedy destruction by a rapid decrease in numbers, have in a total population of 300,000, according to the statements of ex-commissioner Price, actually gained 11,500 in the last five years. Making due allowance for possible errors in the somewhat doubtful data we possess, it may be safely claimed that the Indian is at least not decreasing. This fact at once gives the question at issue a real and permanent importance. If the Indian is with us to stay we cannot ignore him. Effectual and

speedy aid must be given to him in the line of moral and physical education so as to fit him for his part in the life and civilization which surround him. The same civilization which has robbed the Indians of their once vast hunting-grounds, together with the mighty herds of buffaloes which furnished them with food and all subsistence, is now pressing upon their remaining scattered reservations (tracts in most instances far too small for their occupation as nomads, and yet far too large for them when they adopt civilized life) with a resistless and destructive energy. Within a few years, by fair means or foul, the white settler will get in upon the unused lands, the reservations being too weak to bear the strain put upon them. As nature abhors a vacuum, so Anglo-Saxon civilization will not tolerate the presence of unused land. Before the inevitable crash comes, before the Indian, speaking no English, a pauper, a vagrant, is ousted from his domain of which we have failed to teach him the use, to beg or steal or starve amid our plenty, before the reservations utterly collapse under the pressure which is upon them, let us awaken to a full sense of what we should do as Christians and as citizens for this defenceless people.

The first great line of effort for the Indian is through the Church of Christ. At the bottom of true civilization lies character; the maker of character is Christ. Christian love, Christian knowledge, patience, faith, purity, these are what the Indian wants. I say it not as a theorist but as a practical student and observer, the one thing which will build up in the Indian a character strong enough to stand the terrible strain of temptation which must come upon him with the on-rolling of civilization is the Gospel of Jesus Christ. The great Church of Christ throughout the land should stir herself with enthusiasm; she should do what it is now possible for her to do toward the extension and development of this great work.

The Christian work that is to give the Indian character is divided into various branches. First, there is that which is carried on in the Indian country itself—such work as Bishop Whipple, in Minnesota, and Bishop Hare, in Dakota, have accomplished. This is the foundation-work of all. Missionaries and Christian women have gone in faith

among a savage, heathen people. By patience, by love unfeigned, amid great trials and discouragements, they have upon the darkened mind of the Indian let in the first glimmerings of light. By precept and by example they have made the Indian acquainted with phases of the better life of the white man that he could have known in no other way. If you desire to see to-day the material substance in which this work of Christ reveals itself, go to Minnesota or the great Sioux reservation of Dakota, and view the work in the camps and the mission-schools. It is visible, indubitable. Church and school-house, home and farm, living men and women, boys and girls, are the tangible witnesses of just what has been accomplished by the preaching and practice of the Gospel. To one who has carefully examined the facts by an inspection of statistics, but better still by personal observation in the field, the claim will be admitted to be fair and well-grounded that the Church of Jesus Christ is the power by which such character in the Indian is evoked and developed as will bear the strain and responsibilities of civilized life.

There are, however, other channels through which the stream of Christian love reaches the Indian, moistening his arid nature and quickening into life those germs of character, even for the possession of which the world has given him little credit. In the eastern industrial training schools, Carlisle and Hampton, the Indian has been brought into contact with the best types of Christian life. The teachers connected with these great schools have undertaken their work not in a self-seeking or perfunctory spirit, but with a nobility of purpose and a depth of enthusiasm which have achieved large results.

The motives which have controlled the heads of these schools and have animated those whom they have selected as their subordinates, the atmosphere which has pervaded the institutions themselves, are essentially and distinctively Christian; Christian principle, enthusiasm, self-sacrifice must be called into play in the performance of that essential work for the civilization of the Indian which has as its object the development of *character*. If this be true, let the Christian Church in America determine as to the precise measure of responsibility which rests upon her for the civilization of

the Indian. Let her judge and act in these few brief years of critical importance during which she shall be permitted to declare Christ to the red man. Let our own branch of the Church, more especially, look to her chosen mission field, the North-west, where her force of workers, and the equipment which she gives them, are inadequate both to the needs of the work already begun and to the opportunities which now as never before present themselves to us. Great is the need, great the opportunity. May a spirit of love and of sacrifice arise in the Church equal to them both!

Important as is the part which the Church must play in the development of character in the Indian, preparing him for the great present and future changes in his position, there is still another line of work which is equally indispensable—that of the state. Congress must wisely legislate until the Indian shall have been accorded the rights and privileges of other men. The nation is both technically and morally bound to educate its wards. Treaties and the admitted relations which exist between the United States and the Indians clearly require the fulfilment of this duty. Sound policy as well as moral obligation demand the prompt performance of the work. Sufficient money should be appropriated annually to provide for the education of each of the 50,000 Indian children of whom at present only about 15,000 are receiving any education whatever. Sufficient money should be appropriated to admit the employment of a high grade of agents and subordinate officers who have direct contact with and control of the Indians. With certain wise limitations the Indian should now be admitted to citizenship. He should be given the right to take up land in severalty upon his reservation as an individual. These individual allotments should be made inalienable for a term of years. He should receive the full protection of the law and be made personally responsible to it. Legislation should provide, with due regard to treaty stipulations, for the careful survey of reservations and for the equitable sale of the Indians' unused and unceded lands to white settlers. The policy of the government should be neither cruel nor sentimental; but firm, just, and continuous; such a policy as would command at once the respect and obedience of the white man and the Indian, and speedily

bring about harmonious relations between the two races, teaching each that it is to its own highest interest to promote the welfare of the other.

This is the work which the government should perform for the Indian, but which it has not yet undertaken in any large or adequate spirit. The work of the education of the Indian is hardly more than begun. Many of the reservations remain as yet unsurveyed, their exact boundaries being a subject of debate and conjecture. Indian agents are poorly paid, and frequently neither appointed nor retained according to their merits. The Indian can as yet neither take up his land in severalty on his reservation, sue nor be sued, nor cast the ballot. How then is the state to be made to realize and to perform its great unaccomplished work? How are the legislative and executive bodies to be aroused to action appropriate to the gravity

of the crisis? Only through the persistence and importunity of a broad and intelligent public sentiment. The clearest heads and the warmest hearts of the country must understand and feel the position of the Indian, his wrongs and his needs. A full intellectual and moral apprehension of the situation upon the part of our best citizens will give birth to a public sentiment by which alone Congress and the Executive can be stimulated and guided to the solution of the Indian question. Without action on the part of the people in general, although the Christian Church may enter with faith and zeal into the performance of her share of the work—the development of the personal character of the Indian—the state will always be a laggard and a sloven in the task assigned to her, the establishment and the protection of Indian rights.

HERBERT WELSH.

THE LIFE OF CHINESE WOMEN.

THE homes of a third of the human race are windowless, floorless, and ceilingless. They are very hot in summer, very cold in winter, dank and dark all the year round. They are small, because of poverty; low, for safety from typhoons; unventilated, because openings would give ingress to the long hooks of thieves; densely crowded together for mutual protection; opening only on tiny courts and narrow streets, where all filth fumes because every iota must be saved for fertilizing the rice-fields.

Villages so made up and surrounded by walls to keep out marauders, are but a few minutes' walk from each other, all over the land. From such a home, to such a home, a woman is brought and married to a man she has never seen before, to serve a mother-in-law who is kind to her in proportion to her diligence in rearing pigs, and her aptness in bearing sons. The greater portion of the women have seen only the village in which they were born, and that into which they are married. All the world outside is as unknown to them as is the planet Mars. Toward the life to come they look blankly, hoping only that their male descendents will feed their wandering spirits after death with earthly food.

The Chinese women are grave and patient

women. Of all in the world, there are none to whom a knowledge of the way of salvation would be a more blessed boon, and none more capable of appreciating and using the gift. As hardly any Chinese women know how to read, as the old women rarely leave their villages, and the young women seldom leave their own houses, *the only way to carry the Gospel to "every creature" among them, is to take it by a living voice into their homes.* Native sentiment and custom, which are doubtless correct, forbid the doing of this work by men. Women and women only may do it effectively. Native social customs permit elderly women to go freely from house to house, and from village to village, and there is no limit to the number of women who may be reached and taught by such. This is Scriptural, and it is so cheap that we might almost hope that with only the number of foreign workers which Christendom could send, and only that amount of money which Christian women could give, the Gospel could be made known to every woman in China. The selection, training, and superintending of native Christian women, who do this work, is probably the way in which the foreign missionary lady can effect most in the work of evangelizing Asia.—From "*China's Millions.*"

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions

. Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*

CHURCH WORK IN EASTERN OREGON.

I PROCEED to give some account of our work in eastern Oregon, where we have just been holding a missionary Convocation. By eastern Oregon we mean the whole of the state lying east of the great range of mountains known as the Cascades. This embraces two-thirds of the entire state, contains 62,000 square miles, and is just about equal in extent of territory to the six New England states. This portion of the state is again divided into two parts by an extensive range of mountains known as the Blue mountains running north and south parallel to the Cascades, and through nearly the whole length of the state.

We have churches at five points within this subdivision of the state between these two ranges of mountains—at the Dalles, Pendleton, Adams and Canyon City; and the missionaries laboring in this field are the Rev. Messrs. MacEwan, Potwine and Johnson. In the smaller subdivision still further east and beyond the Blue mountains we have churches at La Grande, Union, Cove and Baker City. The clergy settled here are the Rev. Messrs. Stevens, Powell and Smith. We have rectories for all these churches, except for the one at Adams, and at Union, and regular services are maintained in them all except in St. Thomas' Church, Canyon City, in the John Day valley.

At the Cove we have two diocesan boarding-schools, Ascension School, for girls, and Leighton Academy, for boys. These schools have together about seventy pupils this year, with six teachers. The Rev. Mr. Smith at Baker City has also a flourishing parish school of over sixty pupils, with four teachers. We have in this eastern part of the state 230 communicants, and by a careful

estimate recently made the value of our Church property is over \$40,000.

Previous to the coming of the present Bishop to Oregon no continued effort whatever was made to establish the services of the Church anywhere within all the bounds of Oregon and Washington Territory, east of the Cascade mountains. This statement reflects in no possible way upon my venerated predecessor, Bishop Scott. During his time this portion of the state, though it embraces fully two-thirds of its whole territory, was relatively of very little importance. It was a vast open cattle range, infested by roving bands of hostile Indians, through whose uninviting wilds the west-bound immigrants passed as rapidly as they could to the Pacific valleys on the Willamette and lower Columbia rivers. Nothing was sought for or desired in this great eastern wilderness. Bishop Scott had no missionaries to send there, and there was little or no settled population for them to minister to, had there been any to send.

It should be remembered in connection with this, however, that the Territory of Idaho was at first included in Bishop Scott's jurisdiction, as well as that of Washington. The Rev. St. Michael Fackler was sent there from Oregon in the year 1864, and Bishop Scott made his only visit to that part of his field in the same year. Boisé City, where Mr. Fackler was settled, was 500 miles from Bishop Scott's residence in Portland; so, to relieve him of this long and laborious journey and to secure more constant episcopal oversight, in 1865 Idaho was made part of a new jurisdiction, and given to Bishop Randall, whose headquarters were at Denver, a thousand miles in the opposite

direction! Bishop Randall, however, never saw Idaho, which was soon after joined to Montana and Utah, with its energetic and laborious Bishop at Salt Lake City, within 300 miles. The easternmost church we have in Oregon is at Baker City, 350 miles from Portland, and can be reached in twenty hours by a Pullman palace-car, so much have things changed here since the days of Bishops Scott and Randall, and since the first fifteen years of my own service.

These, however, are not all the contrasts. Let me speak of one by which I was greatly impressed at the closing services of our recent

pointed church, filled with an attentive and orderly worshipping congregation. At the opening of the services a procession of forty singers, teachers and pupils of the two schools, with the Bishop and clergy, entered the church, singing the 477th Hymn with excellent spirit and effect. The service was musical throughout and admirable in every respect, and was followed with an address from the Bishop on the subject of "Church Music"—rather a delicate topic for one who confesses that he is no musician! The large congregation, however, was orderly and most attentive and made a generous offering



ST. PAUL'S CHURCH AND RECTORY, THE DALLES, OREGON.

missionary convocation in Ascension Church, Cove. My first service there, in the summer of 1872, was in a small, forlorn and most untidy school-house, dimly lighted by the traditional "tallow dips," judiciously waxed to various sized chips picked up at the wood-pile, which did duty as a robing-room for the assisting missionary, the Rev. Mr. Wells, and myself. My square, old-fashioned, "Bishop Doane valise" (given to me the day of my consecration by Bishop Odenheimer) served as lectern and pulpit. The congregation was rude, noisy and inattentive, and the whole service as near a *failure* as any one I ever conducted. My last service was near by the site of this same memorable school-house, in a beautiful and well-ap-

pointed church, filled with an attentive and orderly worshipping congregation. The contrast between the service of 1872 and that of 1886 surely indicates that we have made some gain, and that even in these far-off wilds the people are beginning to appreciate the orderly and beautiful outward ways of the Church, to find in due time, I trust, that she is "all glorious within."

To summarize our status in eastern Oregon: we have six clergymen, nine churches, seven rectories, two diocesan boarding-schools, one parish school, 230 communicants and forty thousand dollars' worth of church property, where in 1870 we had *nothing*. It should be borne in mind here that whatever we have, whether it be regarded as little or much, is all the fruit

and product of the missionary efforts of the Church, through the organized work of the Board of Missions. If it had not been for these the Episcopal Church would have been as unknown to-day in eastern Oregon, and for that matter on all this northern coast, as it is in Alaska. Her churches would be as rare as East Indian pagodas and her clergy as scarce as Chinese mandarins.

If any one thinks I present this gain in any spirit of boastfulness, he little knows what is in my heart, or what I see of the vast spiritual wilderness into which we have never entered, and the *comparatively* little we have accomplished anywhere.

B. WISTAR MORRIS,
Missionary Bishop of Oregon.

PORTLAND, February 26th.

MISSIONARY INTELLIGENCE.

ALABAMA.—The Rev. D. B. Waddell, of Union Springs, writes: "I have a missionary field as big as any diocese ought to be, and of course have my hands full all the time. But the negro population which is around me, and which is very great, has weighed heavily upon my heart for years, and I have been hoping and praying for something to turn up to enable me to do something for them. I believe I am about to be gratified, and hope ere long to start a mission among them, under most favorable circumstances. I lack means sadly, but I am going to make the effort, if no one helps me. I am waiting now only for a little house in which to gather them. Three or four hundred dollars would enable me to purchase it, and of course doubly insure my success, but if I cannot buy it I shall have to rent, if I can.

"I verily believe that if I could strike right now, I could readily, in one year, gather a congregation of most respectable and reliable negroes numbering seventy-five or 100. Can you not induce some one to come to my help? So little has been done by the Church for this poor benighted race, and so much could be done if we would honestly try. My people here are willing but they are too few and poor to do much.

"Just think of the opportunity afforded us here. I am in the heart of what is known as the cotton-belt, where the negroes outnumber the whites three or four to one. A great many of them are intelligent and well-to-do, and are looking to the white people to deliver them from the blind leading of the blind guides whom circumstances have given them. Their only hope is in the Church, for others have put them off by themselves under separate organizations. Thus cast off they are in a deplorable condition, and we of the Church should help them if we can."

DELAWARE.—An enthusiastic meeting in behalf of the Missionary Enrolment Plan was held at Wilmington, on the evening of Tuesday, April 3d. The Opera House, where the meeting took place, was filled. A special train brought several speakers and a large delegation of the laity from Philadelphia, together with a choir of about fifty men and boys, who led the singing at the meeting. Bishop Lee presided, and made an address. Addresses were also made by the Rev. Dr. W. N. McVickar, the Rev. S. D. McConnell and the Hon. N. Russell Thayer, of Philadelphia, and the Rev. Dr. Langford, the General Secretary of the Board of Managers of this Society. It is believed that this meeting, following upon the great meeting in behalf of the Enrolment Plan lately held in Philadelphia, will add greatly to the success of the movement for raising the million dollar fund.

FOND DU LAC.—In response to an inquiry by a lady at the East, in regard to Church work among the Indians of the Diocese of Fond du Lac, Bishop Brown has lately written an interesting letter, from which we are permitted to take the following extract. The Bishop says: "The United States authorities have practically limited our work among the Indians by assigning to the Menominees and Chippewas, Presbyterian and Roman Catholic teachers and guides. The Winnebagoes and Pottawatomies are wanderers in their old home. Their territory here was purchased from them by the United States, and they were sent to a reservation in the Indian Territory. But the United States did not keep good faith with them. In addition they were forest Indians and knew nothing of the arts of the prairie tribes. Hence they have come back in straggling bands, and are really very ignorant, poor, squalid and wretched. The Oneidas

are the special charge of the Church. About seventy years ago they bought an undivided share in the Menominee country, and refused to concur in the sale of it to the United States. They finally acquired as the price of their assent 100 square miles, near Green Bay as the tribal home, and some other privileges were accorded them also. They now number about 1,600, of whom about 1,000 are members of the Church, 400 are Methodists and about 200 are heathen.

"The Church portion, known in law as 'the first Christian party,' are about as civilized as the continued use of their language allows them to be. They cannot stand on the same level with us intellectually and socially until English becomes their common tongue; but they are gentle, honest, sober, patient, moderately industrious, and really devout. They were formerly the fiercest of the famous Six Nations. Now it would be difficult to find a more amiable and peace-loving people. Their devotion to the Church is profound. Their reverence of manner is most marked and their attention to the service and sermon untiring. I have been somewhat addicted to relating how earnestly on one occasion they begged me to give them a day's service and instruction in addition to my ordinary visitation and how patiently they listened to me for *five* hours. The subject, selected by themselves, was the Holy Communion.

"For the last few years they have been much troubled about their church-building. It is the centre of their real life. Built of wood about fifty years ago, it has become dilapidated and unsafe. It is also too small for their uses. They attend divine worship *en masse* and ought to have church accommodation for at least 800. For about fourteen years they saved annually about \$200. This they invested in a savings bank at Green Bay. Two years ago the bank failed and the Oneidas lost about \$2,500 of the slowly earned church fund. At the same time they found that a special fund which had been created for their benefit in New York, would yield them nearly \$3,000 less than they expected. The church projected was to be of stone, of good form, seating 800 persons and to cost about \$8,000.

"The Oneidas have borne their great trial without a murmur. About eighty of the men banded themselves together to give each Monday to laboring in the quarry. Now they have nearly stone enough for the

building, but lack about \$3,000 to pay builders. The tribe is poor, partly because of Indian indifference to wealth and partly because of the hard conditions into which the government policy has forced them. The missionary is always thankful to have gifts of clothing, food, toys, books, pictures, etc., for distribution to the needy and for the encouragement and cheering of the young. Our missionary (the Rev. E. A. Goodnough) has been with the tribe for about thirty-two years and is indeed their father."

INDIAN TERRITORY.—Bishop Pierce reports that he recently visited Prairie City, Cherokee Nation, and held several services in the school-house in which Mr. C. M. Campbell teaches school. During his visitation the Bishop preached four times, administered Holy Communion once, addressed the children of the Sunday-school once and baptized seven children. At all the services, he was assisted by Mr. Campbell, the room being filled with a congregation which exceeded its seating capacity.

The Bishop states that Prairie City is constantly improving. The country in its vicinity is being rapidly occupied, and the town will have an increasing trade, which will insure its permanency and growth. Mr. Campbell is doing good service there as a teacher and lay-worker among the Indians, and on the nomination of the Bishop has lately received an appointment from the Board of Managers to continue in that position. He hopes to be admitted to the Diaconate soon, and as a Deacon to extend his work and make it more efficient.

KANSAS.—The Rev. W. A. Green (colored), of Topeka, reports: "As to our work here among colored people, I am happy to say it is very flattering. The mission is steadily growing, considering the many obstacles we have to contend against. The people are putting forth every effort to secure a lot and to build a church. We have a class for confirmation which we hope to present at Easter. We have connected with the mission a literary society, numbering over sixty members, the best in the state among our people. They have adopted the service of the Church as their religious service; and thus I reach many that I could not through the regular service on Sundays. So we see the Church's influence broadening and deep-

ening each week, which is very gratifying to the seeker after souls, and the building up of the Master's Kingdom. While they have not as yet done anything for Domestic and Foreign Missions, I intend to bring the subject before them during the Lenten season."

LOUISIANA.—The Rev. E. W. Hunter, general missionary for this diocese, reports that two churches are in the course of erection, one at Pattersonville and one at Lake Charles. The church at Pattersonville is now almost completed and is one of the handsomest church-buildings outside of New Orleans. At Lake Charles the building has been but lately begun. It promises, however, to be very neat and churchly. Mr. Hunter hopes soon to build a church at Lafayette, and is now trying to interest the people of that town in the project. Unfortunately for the rapid growth of work in this diocese, the people are very poor.

MASSACHUSETTS.—The rector of a parish in this diocese sends to us an interesting communication upon the very important subject of our Church's duty to negroes at the North, of which the substance is as follows: While we are calling for help for the negroes in the South, what are we doing for those at our own door in the North? The writer has just explored a Massachusetts town of 8,000 inhabitants, with the following results. He finds about 100 colored persons of all ages, out of whom one belonged to the African Methodists, but goes nowhere to church, and one was a member of a Congregational church in another town. Of the rest a very few were in the habit of attending upon the services of the Adventists, but by far the greater number went to church nowhere, and were noticed by none of those who were sent, like their Master, to seek and to save that which was lost.

A white Baptist boy of eighteen, in another town, was trying his best to persuade the negroes to attend the Sunday afternoon meetings in the "kitchen" of the Baptist church, and holding cottage meetings during the week; but his youth and inexperience and want of means of support were completely ruining his work and his prospects. The writer, after investigating the state of affairs, prevailed upon this youth to go home to his father, and invited the colored folk to his

own church on Sunday afternoons and Friday evenings. So far the success of the attempt is promising, though of course uncertain, but surely something ought to be done for these unfortunate people at our own doors.

The inquiries made as to work done in this town in times past, and willingness to resume such work, elicited from some persons known as excellent Christians the astounding assertion that the colored people in the place were "such a bad lot" that there was no use in trying to do anything for them. Is this the spirit of the disciples of the Friend of publicans and sinners? Has not the Church a great opportunity here, which can be taken advantage of in many a town without any great increase of parochial machinery?

NORTHERN CALIFORNIA.—The *Missionary Visitor* for April says: "Our Bishop keeps up a round of visiting and preaching over the vast missionary field, with a population of more than 300,000. We fear that he receives but little encouragement, since the seeds sown are so slowly germinating and the soil seems so poorly prepared.

"In addition to his 'care of all the churches' of the jurisdiction, which, by the way, he is expected to rebuild, refurnish and fill with congregations, he has two schools upon his hands, which he carries at his own risk and on his own responsibility, only asking parents, guardians and Churchmen to send children for a thorough education. The laymen do not stir themselves to assist in the work, and most of the clergy cannot.

"Really there is no Bishop in America so circumstanced as he is, with so few parishes self-supporting and contributing to his support and the general Church work, and engaged in a work so little appreciated and understood abroad. The sum that he receives from the Board of Missions and with which he is expected to meet the wants of this vast jurisdiction is most insufficient. While we are most thankful for all the Society does for us, yet we are persuaded that our Bishop is better able to tell the amount he can do the most good with. And some heed should be given to his judgment, since this is a mission of the Church, made so by her wisest and best in 'convention assembled' and with the understanding that it was to be the child of the Church.

"Bishop Wingfield is acknowledged throughout the jurisdiction as a man of great pulpit power and intellectual ability, as well as a most amiable, just and fatherly shepherd. And if he cannot be trusted with funds, to be used at his judgment, then we do not know who can. He has proven his fidelity to the mission by refusing two dioceses; he has struggled long and hard with infidelity and indifference, and given his private means for the support of the mission. He is an energetic missionary, although he may not fill pages of legal cap with detailed work."

OHIO.—The Rev. A. W. Mann, general missionary to deaf-mutes, and himself a deaf-mute, writes as follows: "Within the past ten years and a half, I have ministered to the scattered deaf-mutes of the following dioceses: Pittsburgh, Ohio, Southern Ohio, Indiana, Michigan, Western Michigan, Chicago, Quincy, Springfield, Missouri, Kansas, Iowa, Nebraska, Minnesota, Fond du Lac and Wisconsin; all forming an area of 615,000 square miles, with a deaf-mute population of but 9,000. By travelling every week the year round I am enabled to reach 3,000 persons with the Church's services in the sign language. Missions have been established in all of the large cities, and visited as often as possible. Besides the services held in churches, many have been given to state schools for deaf-mutes on invitation of the superintendents. Outside of my own proper field of labor I have officiated occasionally in the large eastern cities—Boston, New York, Philadelphia, Baltimore, Washington and others.

"Within the period named, services have been held in 210 parishes and sixteen state schools; and not far from 400,000 miles travelled. My records show the names of 317 persons baptized—deaf-mutes and their hearing and speaking children—and those of 255 deaf-mute communicants. These children go into the Sunday-schools with the other children. A number have been confirmed, and are under the spiritual care of their rectors. I have visited the sick and dying, and solemnized marriage by sign language. As interpreter, I am often at confirmations where deaf-mutes are presented for the reception of that apostolic rite.

"Many Prayer Books and tracts have been distributed. The former have been

kindly furnished from time to time by the New York and the Bishop White Prayer Book Societies. The influence of these books and tracts has extended beyond the deaf-mute circle, as they have fallen into the hands of their hearing and speaking relatives and neighbors, a number of whom have been thus led into the communion of the historic and apostolic Church."

SOUTH CAROLINA.—The Rev. Edward T. Walker, a venerable missionary of the Board, reports that he has just retired from the charge of Trinity Church, Edgefield, which he has held for the last four years, doing missionary work also at several points in the vicinity. Mr. Walker leaves Edgefield to take charge of the parishes of St. Thomas and St. Dennis, Berkeley county. Mr. Walker writes with regard to his life at Edgefield: "I have no unpleasant thought to look back at. I have never had an unkind deed done me. At Kaolin there are only three families of white Church people; but around it are many white factory people. The colored people are the chief factor of the Church. At first it looked like a hopeless task to get near them. My services for the past two years have been a pleasure to me. The congregation has doubled. The Kaolin Clay Bed Company have built a fine school-house, and Joseph S. Quarles, who was six years at St. Augustine's School, at Raleigh, teaches a school there. He is a good teacher and a good worker in Church matters."

SOUTH DAKOTA.—Bishop Hare returned from the East to his missionary jurisdiction in improved health, with the consent of his physician, on the 15th of last month.

A Review of Twelve Years' Work.—Bishop Hare has issued a printed statement, in review of his work among the Indians of his jurisdiction, from the beginning of his Episcopate, from which we take the following facts. The Bishop opens his statement by saying: "Many of God's people have, these twelve years and more, put in my hands, either directly, or through our Missionary Society, offerings for the spread of the Gospel and the upbuilding of the Church. I beg to make to them some report of the present condition of the work. A review of it will show, I think, that the mission has been a remunerative effort, and that their

labor of love has not been in vain. The mission has two distinct parts, that known as the Niobrara Deanery, which embraces all work among the Indians, and that known as the Eastern Deanery, which embraces all work among the whites."

Of the Indians in the jurisdiction, the Bishop says that they "have been some of the most reckless and the wildest of our North American tribes, and they are scattered over a district some parts of which are twelve days' travel distant from others; nevertheless, the missionaries have penetrated the most distant camps and reached the wildest of the tribes. We have missions now among the Sissetons, Wahpetons, Santees, Yanktons, Lower Brulés, Yanktonnais, Blackfeet, Sans Arcs, Oncompapas, Minneconjoux, Two Kettles, Upper Brulés and Ogallalas."

In the year 1872, there were but five congregations or mission-stations, two among the Santee Indians and three among the Yanktons. Since that time the increase has been very great, there being now in the various tribes forty-two congregations and mission-stations, and four Indian boarding-schools, the last-named containing 160 children. There are three commodious boarding-school buildings, and a once desolate country is dotted over with twenty-five neat churches and chapels and eighteen small but comfortable mission residences. During the Bishop's Episcopate nearly 1,200 candidates have been confirmed, seven Indians are now serving in the Ministry, and four Indian clergymen have died.

Of the present openings for new work, Bishop Hare says that he could to-day organize twenty new congregations of heathen Indians had he chapels to gather them into and men to make disciples of them and teach them the things which our Lord hath commanded. These chapels would cost from \$300 to \$1,500 each, and the salaries of teachers, catechists or ministers would range from ten to seventy dollars a month. The present force of workers among the Indians of the jurisdiction comprises fifteen clergymen, twenty-six catechists and teachers (men and women) and two ministering women. Their salaries range from \$100 to \$1,000 per annum.

Pine Ridge Agency.—The Rev. John Robinson writes from Pine Ridge Agency: "We find that the more workers our Bishop puts

in this field the harder our work drives us. We cannot now stop short of occupying every point. Every camp (Cheyenne Indian as well as Sioux) is waiting patiently for us to come and teach the way to God. Our people are so scattered that it keeps Mr. Cook and myself on the road most of the time, and yet there are points which we seldom reach. Next summer some Cheyenne Indian boys will be coming home from school, and I trust that we shall find that some of them will be able to assist us in mission work among their own people. Their language is so different from that of the Sioux that we have never been able to do anything for them at this agency. We have now nine places where the people gather for worship on this reservation—two churches, five school-houses and two dwellings. Two of the camps are not permanently located yet, and after they have found an abiding place we shall have at least four more places at which to locate our mission-stations."

VIRGINIA.—The Rev. J. S. Russell writes of his work among the colored people of Lawrenceville: "Our congregations are still increasing; they seem to be more interested in the services than ever. The Sunday-school now numbers about 130, and most of the young men and women of the village attend. The day-school is larger than at any time last year. It now numbers over 100 pupils, and a third teacher has been employed."

WESTERN TEXAS.—Bishop Elliott writes from San Antonio, April 1st: "I have just returned from a trip by land and sea of more than 1,000 miles, performed since March 16th. I found the work in most excellent condition at Corpus Christi and Brownsville. I officiated also at Fort Ringgold, on the lower Rio Grande. In Brownsville we have the only service in English at that point. There is no Methodist or Baptist organization, and the Presbyterians have abandoned their service in English, although they labor among the Mexicans. We have a very pretty brick church and rectory; the garrison at Fort Brown appreciate the services, and subscribe liberally to their support. We have thirty communicants there. I confirmed two persons, one a Presbyterian and the other a Methodist."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

ANNOUNCEMENTS.

Africa.—Dr. Ralph St. John Perry, under appointment as medical missionary to Africa, to be stationed at Cape Mount, sailed from New York in the barque "Liberia" directly for Liberia, on Monday, April 12th.

China.—Advices have been received that passage to England had been engaged for Mrs. Boone and her children by the steamer "Thames" of the Peninsula and Oriental line, sailing March 25th. The Bishop will remain a little longer at Shanghai and probably come to this country by the direct route.

Circumstances very much regretted by the

Board have led to the retirement of the Rev. Wm. S. Sayres on the 1st of May, the close of his leave of absence, after service of six years and six months in the field.

Japan.—The seven years' term in the field of the Rev. T. S. Tyng and wife expired last November. Mrs. Tyng and their children sailed from Yokohama in the steamer "Oceanic," March 4th, and arrived safely in New York March 27th. Mr. Tyng on account of his work cannot leave before midsummer. It was important that Mrs. Tyng should be in this country at an earlier day.

THE INSTRUCTION IN ST. PAUL'S SCHOOL, TOKIO.

We arrived on the 8th of September last, Mr. Cole very kindly meeting us on board as we came to our anchorage at 8 P.M. The Bishop at the time was in Osaka, but had anticipated our prompt arrival by advertising the opening of St. Paul's School for the next day. We had hardly time to get on our land-legs again before we were at work, and I believe I can truly say that, with the exception of a day or two of sickness, the precedent then established perforce has been followed to the present moment, holidays and Sundays not excepted.

The morning after our arrival we had the pleasure of meeting Miss Williamson in Yokohama, *en route* for Osaka, and I have since had the misfortune of realizing her absence in various ways. I sincerely regret that circumstances were such as to cause her withdrawal from St. Paul's, though for her sake and that of St. Agnes' School, I ought not to be selfish in wishing her back. She had gained just such an influence over

the boys as was and is needed. She was very much liked by them and was doing a most excellent work for them. St. Paul's School has been going on as usual, slowly gaining in numbers and losing somewhat at the same time, owing to that peculiar unrest of the Japanese boy which carries him from one school to another, merely for the sake of change, disregarding, as he does, the old adage, "A rolling stone," etc.

We have now in attendance after the mid-year examinations fifty-six students, in four classes, a gain of six since the beginning of the school-year, though the roll-book shows a total of ninety-one, some of whom were with us a month or two, some only a few days. Only half the year has gone and more than one-third of those enrolled have left us already. This is really one of the most discouraging features of school-work in Japan, and instead of growing less, at least here in Tokio, all say it is growing greater and greater year by year, owing

probably to the multiplied number of schools here. There is really no means by which you can compel a boy, who is entirely his own master, to remain for one day longer in the school than his own sweet and untrained will suggests to him as expedient. To make it appear less discouraging, hereafter I have determined to keep what might be called a roll-book of "visitors" or "peripatetic students," on which the names of new-comers are to be enrolled for the first three months or so of their stay with us, not deeming any one worthy of enrolment who has not gone through with that probation, and the number, in making reports, to be taken from the actual school-roll only. These roamers ought neither to encourage nor discourage us by their appearance and sudden disappearance. They wear no badges (I only wish they did) to distinguish them, but they appear just as others do, to raise our hopes and then dash them to the ground.

However, in spite of their going and coming there has been a steady but very slow increase in numbers, those in attendance never numbering less than the number with which we began. If we had the school as thoroughly equipped as I should like to see it we could make it an object to students to be admitted, but as it is now our object is to get as many as possible into the school, and we have not been as able as we should like to be to choose our students after a competitive examination. I should like to have just 100 boys in the school, divided into six classes, and with the requisite number of teachers (at least one for each class) to maintain this number. In course of time we may be able to do this, but to do it we must have teachers who shall understand that this is to be their fixed and permanent work, nothing else being expected of them. As far as their learning the language is concerned I do not consider it necessary in their case, a knowledge of the Japanese language being

of very little use, if any at all, in their school-work, and the time they would put upon the language would be much better spent in preparation for their classes. All the instruction in the school is given in English except the purely Japanese and Chinese subjects, which can be taught by native teachers only, and so the only use we teachers have of the language is for our own good.

Miss Verbeck has been teaching the classes in reading, spelling, geography and dictation most successfully; the Bishop, the Bible and one class in what is called "conversation"; Mr. Molineux, the classes in mathematics, history and introductory science (Huxley); while I have had those in chemistry, physics, physiology and English grammar; Mr. Nuki, the Japanese *Kunji* (or manager), taking the classes in translation and a preparatory class in English.

In connection with this subject of teaching I must take this opportunity for saying that I have found the apparatus bought at home and now safe here, of incalculable value and use already. I feel now at last that I can teach my classes in chemistry and physics with some hope of success. Fortunately for us there was in the school last year a young man of much talent as an artist, and he has prepared at the Bishop's suggestion a number of plates, in water colors, of the principal parts of the human body and he is now preparing more of them; though he is no longer in our school, having gone to the college of music, a government institution, in this way escaping the conscription laws. I have also borrowed through one of the students from a professional friend of his a human skull, but I wish I could get a complete skeleton of a human being. I could get one here but would have to pay enormously for it, five or six times as much as would buy a complete one in New York.

J. MCD. GARDINER.

TOKIO, JAPAN, February 2d.

THAT was a pathetic answer of the African chief, Lehaise, when Dr. Moffat asked him if he would like to have a missionary to inform him and his people of the ways of God. He answered, very seriously:

"Yes, if the missionaries could only tell me how I could become a young man once more!"

To one who has hope for this life only, how bitter must be the oncoming of age and weakness. But what a glad surprise must it have been to the old chief to learn that immortal youth might be his if he would but accept Christ. Human youth can be had but once, and will not last, but immortal youth continues forever.

AN AFRICAN STORY.

THE strange events in the life of an African high-priest which led finally to his conversion are given as follows by Mr. M. P. Keda, one of our native Deacons in Monrovia: "God works by means to accomplish His purposes, and those means are not always pleasant in the eyes of His servants. The means by which Saul was converted to Christianity was an intense light, brighter than the noonday sun; which blinded him; but it sent him close to Jesus, whom he had been persecuting the very moment before. Milder means could not do it; the soft appeals of the Gospel of truth by the mouth of such men as Peter and John and Stephen had not done it. Saul's conversion was reserved to be accomplished by fire from heaven.

"The sudden death of his friend Alexius led Luther's great heart to put childlike faith in Jesus. And we learn that it was the sudden death by lightning of a friend of our late Bishop Auer that led that man of faith to embrace the Gospel.

"Such, in a measure, was the conversion of the subject of this piece. Dano Dowe is the son of a high-priest in a neighboring tribe. His father was killed by sassawood, through jealousy on the part of his equals in the tribe. Being a man of wealth and of influence, not only with his own tribe, but with many of the surrounding tribes, he thus became a shining mark for scandal to shoot at. He was accused of witchcraft, and the poisonous bark was called upon to judge, as usual. Bodiowe was most cruelly murdered in the presence of his children—such murder as malice in the midst of heathen darkness only could permit.

"Soon after his murder, while the children were still weeping for their father, the people caught the eldest brother to anoint him as high-priest. The young man would not for anything be installed in the office. The people, well knowing his disposition, which was very fierce, left him alone, and fixed on Dowe, who was a milder young man, and he was anointed.

"Not long after, Dowe became high-priest. The people accused one woman of witchcraft, and led her out of town, to try her by sassawood. The high-priest, with his black monkey-skin, went out to intercede for the poor woman. Of course, no one might re-

sist—the monkey-skin was there; and so the priest overturned the bowl of sassawood, and led the woman to his place. Presently, to Dowe's surprise, the mob, headed by a stubborn young man, went into the high-priest's yard, and demanded the woman to be delivered. Dowe would not give up the woman. This firm resolution of the priest led the mob to take a bolder step; they went into the house and carried away the poor woman by force.

"This rash act of the people led Dowe to resign his office; and it was well that he did so. This same mob had murdered his father not long before, and here they showed the same disposition by forcing their way into the priest's house without fear. So Dowe pulled the steel ring off his leg, and likewise pulled the iron rings off his head wife's leg, and left for Rocktown with his wife.

"Shortly after Dowe's arrival at Rocktown, the people were bribed by the Gede-bos (Dowe's tribe), and they intended delivering him up by stealth. But Dowe's wife, being a native of Rocktown, heard the secret, and both left Rocktown by night, and came to Cavalla.

"Mr. T. C. Gabla Brownell, then at Cavalla, being an uncle of Dowe on the mother's side, lodged the two fugitives. The Gede-bos, repenting, did all they could to reclaim the priest and priestess, but it had been easier for them to turn the Cavalla out of its course than turn Dowe from his purpose. The Gospel of Jesus Christ was earnestly proclaimed in his ears; he had the privilege of seeing how Christians live, and how Christ lives in their words and actions; the influence was contagious, and, after four years' stay, Dowe, led by the Spirit, exclaimed: 'Baptize me! I believe in the Gospel of Jesus!'

"He was baptized lately; his wife was baptized soon after, and they have a boy babe who was also baptized last Sunday.

"Mr. Gabla Brownell, having left for Kabla last year, Dowe has been living with Mr. Foda Vinton, and is now beginning to build his own house.

"Thus the murder of his father by sassawood, and the slight shown Dowe and his office, led these three souls to Jesus—God's means in accomplishing His great and wonderful purpose. Who knows if this single

family may be the means of carrying the Gospel to their people, telling them that witchcraft, and sassawood, and jealousies are

works of darkness, and that they keep people in bondage all their lifetime unless they repent, and follow Christ and His people?"

CHINA.

THE BISHOP'S VISIT TO WUCHANG.

THE Rev. Mr. Sowerby writes: "The Bishop arrived at Wuchang on January 2d, and on the 3d confirmed seven boys, aged from sixteen to eighteen, two men and five women, making fifteen in all, with one of our old pupils who had left the school nearly two years ago. During the week the Bishop examined several classes in the schools and among them Sien-sen Li's, who for the last six months has taken the boys in geography and arithmetic. He was well pleased with the work done. Li has returned to us here after being for some time at St John's College.

"Mrs. Sowerby, with the Bishop's approval, has opened a girls' day-school. The teacher reports eleven as a start and they all attended church last Sunday. Chinese girls are not sent to school as a rule, nor can they attend one at a distance, so it is difficult to get a large number. All but three of these are Church-members' children. The weekly Bible-class is keeping up very well, and the young men have maintained the Saturday evening meeting for prayer for preparation for the Holy Communion. I have started a new Bible-class, in which Sien-sen Wang gives me much help. It is for the servants and working classes. We number about twenty and I hope it will prove of use. We meet at about 8.30 o'clock, and I read from the Gospel. Afterward we have tea, etc., and conversation. You will be glad to hear that a poor lad who was baptized some few years ago and confirmed last June has been the means of interesting his neighbors. One has become an inquirer and others have requested that we send some one to their side of the city, as it is some distance off from the church. This we intend to do after the Chinese New Year, but until then we are a hand short, Sien-sen Lo having gone to Shanghai to work in St. Luke's Hospital."

TREATMENT OF OUT-PATIENTS AT ST. JOHN'S DISPENSARY.

Dr. Edgar M. Griffith reports the number of out-patients treated at St. John's Dispensary,

Shanghai, during October, November and December, 1885, exclusive of persons connected with the mission, as 253. Of these 131 were males, and 122 females. These 253 patients paid 1,050 visits to the dispensary during the three months specified. Dr. Griffith writes: "Regarding my work among the natives, I find that it increases every day in interest, and the better I become acquainted with them the more I appreciate what can be done for them by a person thoroughly conversant with their language. I am still employing the greater part of my time in study of the language, and although I find my progress not as rapid as I should wish, I feel that every day brings me nearer to the accomplishment of my desire to master the Chinese tongue."

EXAMINATION OF CANDIDATES FOR HOLY ORDERS.

The Rev. E. H. Thomson in a letter dated February 12th says: "The regular semi-annual examinations of St. John's College took place at the close of the Chinese year. I have been requested to make a few notes on the examination of the theological class. This class consists of seven students and has been under the charge of the Bishop and two of the professors of the college. During the past term they have been studying, under the Bishop, M. F. Sadler's 'Emmanuel' and Sadler's 'Church Doctrine, Bible Truth.' They have also studied Church history, being in part from Bishop Williams' Syllabus and a further translation of Church history by Bishop Boone in a catechetical form. The above works of Sadler were also translated by the Bishop for the use of the class. In all of these they passed very good examinations, not failing, I think, in a single question. I should add that since the Rev. Mr. Graves was transferred from Wuchang about the first of December, he has taken up the class in these studies, thus relieving the Bishop of this call upon him. The students were also examined in the Introduction to the Old Testament and exegesis, which they have studied under me. They have gone through the whole of

the Pentateuch and the first three historical books. Under the Rev. Mr. Yen they have studied an Introduction to the Scriptures by the Rev. A. Williamson, D.D., which takes up the Scriptures largely from a Chinese standpoint and is well adapted for the study of Chinese theological students. He has taken them through the prophetic books. In all these lessons they did very well and showed a fair amount of diligence in study. They have also kept up their studies in the Chinese classics, and the writing of essays in the classical style. Two of them have also been studying English with Mrs. Kate J. Sayers. They are all young men of good ability. Some are of an excellent spirit; in others there is room for improvement. We pray that they may all by the blessing of God become true and faithful workers for Christ among their own people."

CHRISTMAS AT WUCHANG.

In a letter written at Wuchang, January 16th, the Rev. Mr. Sowerby describes the celebration of the Christmas festival by the boys of the Bishop Boone Memorial School, which was conducted with the usual services and merry-making. On Christmas Day there were three services in the church, at one of which three of the scholars were baptized. There was no Christmas-tree, since the only box of gifts received there from the United States did not arrive until January 18th. That box will be kept until next Christmas. Mr. Sowerby wishes that those who are interested in the boys of his school would add, say fifty cents or one dollar to

their subscriptions, to be spent in Christmas gifts and special prizes, to encourage the boys to study special subjects, such as geography and arithmetic. Should this be done sufficiently in advance of the Christmas season, gifts and prizes could be procured suitable to the ages and merits of the boys.

Of other subjects Mr. Sowerby further says: "I am sorry to say that we missed one of our most promising pupils from among our day-scholars. His father, who is an opium-smoker, had but a few days before taken him from the school because he was learning the Christian faith. His mother is a good woman and to keep her son off the streets sent him to the school and begs from door to door for his food and clothes. For a Chinese boy he was always clean and tidy, looking better cared for than most of the scholars. The Church-members wished to help her, but the man, like drunkards at home, was the difficulty. Now, however, he has prevented anything from being done. The boy's teacher is much disappointed as the day-school boys are from the poorest class and generally backward for their age.

"I have great pleasure in saying that Sien-sen Tsen is doing steady and good work; his school does him great credit. I have received ten dollars for Christmas presents for our day-schools, but am not yet sure if it was not meant for Mrs. Locke, of Hankow. The Bishop will look into the matter and decide. I only mention it here as the name and address of the kind donor is unknown to me, and I must take this opportunity of offering our sincere thanks."

HAITI.

THE BISHOP OF ROCHESTER'S VISIT.

BISHOP HOLLY writes that Bishop Thorold on his returning voyage to England stopped at Port-au-Prince for a few hours, on Saturday, March 27th, according to his intention, announced previously in the April SPIRIT OF MISSIONS. Bishop Holly says: "I hastened to meet the Bishop and conducted him ashore; presented him to the secretary of state for public worship, who afterward in person conducted us to the hall of our house of representatives, where the Bishop, according to his expressed desire, examined the portrait of Wilberforce, the great English philanthropist of the last century, that hangs there behind the speaker's chair. The

Bishop at once recognized the justness of the portrait in its conformity to similar ones in England, which is quite a tribute to the Haitian artist, Mr. Colbert, who executed it.

"The Bishop afterward was conducted to my residence; and then entered the church with me in episcopal robes, where a short thanksgiving service was offered to Almighty God, for his preservation so far on his voyage amid the perils of the great deep, the *Te Deum* being chanted at its conclusion. The Bishop then made to those present a touching address, embracing four points which he desired to plant in their minds as germinal seeds, by which to remember his friendly visit, viz.: (1) The cultivation

of an abiding faith in the Lord Jesus Christ; (2) earnest, heartfelt devotion by unceasing prayer for the aid of His all-sustaining grace; (3) the keeping of the unity of the faith in the bond of peace; and (4) holiness in thought, word and deed. By these four things, said the Bishop, the small assembly of believers in the upper room at Jerusalem more than 1,800 years ago went forth conquering and to conquer; and by the diligent observance of the same everlasting principles the small handful of believers gathered here in this church shall be able in the Lord's great might to go on in the furtherance of

the same great victory over the world, the flesh and the devil.

"At the conclusion of the Bishop's address he pronounced the benediction and returned on shipboard about 6 p.m., whither I accompanied him; and after dining with him finally took leave of him feeling much strengthened and encouraged by his brotherly visit and the deep interest he manifested in our work here.

"This afternoon, God willing, I propose to embark by steamer on a visit to the congregations at Jérémie, Cayes and Torbeck for the administration of Confirmation."

JAPAN.

NEW MISSION BUILDINGS AT TOKIO.

MR. J. McD. GARDINER, writing of affairs at Tokio since his late return to that station from the United States, says: "We went, upon our return, on the invitation of Mr. and Mrs. Woodman, to No. 25 Tsukiji, where we remained until we succeeded in arranging this house (No. 38) so as to make it habitable after its use as a dispensary, but even now the smells of a medicine-shop 'hang round it still.' We have fitted up two rooms here and are living as economically as possible, as we are obliged to do.

"Among the first questions asked after my reaching Tokio was by Miss Riddick, about an addition to St. Margaret's school, and on his return, by the Bishop about his church, and I asked myself about the new dwelling on lot No. 40. Fortunately I had brought the plans of the last and the first, and as soon as possible got contractors at work in making estimates on the dwelling-house, and after an almost herculean task got them to understand the plans and elevations, and brought them down in price to within the limits of the appropriation. Thirty-five hundred dollars now will not build as much of a house as \$2,800 would a few years ago. I think, however, that we will have a comfortable though small house. It will be especially comfortable in the winter as not requiring so much fuel to keep it warm, but for the same reason almost being less comfortable in the summer than a larger house. Just before Christmas the contract was awarded and work has been begun, and we hope to bid farewell, as far as that house is concerned, to the carpenters about the middle or end of May.

"I have not yet put the plans for the church-building in the hands of any one, though I hope we shall begin on it this spring.

"The addition to St. Margaret's School, which Miss Riddick and the doctor say is positively needed, and which we all think so, I have planned, and one man has estimated upon it and we are awaiting the estimate of another."

THE WORK AT ST. MARGARET'S SCHOOL.

Miss Sarah L. Riddick, of St. Margaret's School, Tokio, in a recent letter says: "We are flourishing and prosperous and God has been wonderfully kind to us, as regards our health, there having been very little sickness among the pupils, and my health having been quite good this winter, for the first time since I have been in Japan, I mean for so long a time. I have several married ladies as daily pupils in the school (paying pupils, of course), and every Friday afternoon we have a meeting of Japanese ladies in my parlor. Mrs. Gardiner comes over to teach them knitting, and one of the school-girls reads some religious book aloud. I have just begun the meetings, but I think that they will be quite successful. My teacher, who is of the *samurai* class, informed me a few days ago that the wife of her *daimio* had asked permission to come to our class. Mr. Woodman has had wonderful encouragement in the country, and I have promised to help him in the women's work in his new field of labor.

"Now I am going to make a request, which I am sure some kind person interested in my work will be only too glad to grant.

I wish another organ. The one that we have is not very good, having been used constantly for four years, besides which it stands in my recitation-room where we have morning and evening prayers, and consequently it cannot be removed to another room, and the girls have no way to practise. Music is such a help in the work. Mr. Kanai's wife, who was one of the St. Margaret's girls, attracts large numbers to her husband's preaching-place by her music. I will say in conclusion, please send me an organ, and if possible, let it be a good one.

"The girls have done very well in their studies during the past term, and the examinations this month were very satisfactory. I hope that the end of the scholastic year will find St. Margaret's School even more successful, and I believe that such will be the case."

INCIDENTS OF MR. PAGE'S WORK.

The Rev. Henry D. Page writes from Tokio under the date of February 19th: "On the First Sunday after the Epiphany I had the pleasure of administering Baptism to a young man in whom I had been deeply interested for some time past, and whom I had myself prepared for that Sacrament. We are so deeply in need of native workers to enter into this wide harvest-field that I am especially rejoiced to say that this man has expressed a desire to begin a course of study for the Ministry as soon as the way seems to be opened for him. In the meantime he is attending the Bishop's catechetical class, and receiving from me daily such instruction in the Bible as I have time to give, with the view not only to perfect himself in the faith, but also to prepare himself for immediate usefulness in teaching others. I trust that his desire may be owned of the Lord, and that in due time he may be sent forth an ambassador for God, entrusted with the ministry of reconciliation.

"Another incident has recently given great joy to both my wife and myself. Her earliest pupil is now in the senior class of one of the government naval schools, and is a youth of much promise and attractiveness both mentally and morally; one to whom we have felt drawn from the first. Mrs. Page had partly prepared him for Baptism, and he had also begun to attend one of the Bishop's classes in preparation for it, but at this time we had a great disappointment. Instead of being ear-

nest and diligent in his studies, he began to be irregular in attendance upon his instruction. He would never admit that he had relinquished his purpose of being baptized, but urgent matters of business had prevented him from coming to his class, he would say, and thus for some time he kept up the appearance of continuing his preparation until at last even the semblance was given up, and we mourned over him as one who had gone back to his first estate.

"Some months ago I had an opportunity for a personal conversation with him, and I found that he was still calling himself a Christian, though he shrank from making his faith known in the school, where as yet no one had acknowledged himself a follower of Christ. I expostulated with him on the want of manly courage exhibited in his vain attempt to serve Christ in secret, and, telling him that we did not consider such Christianity true Christianity at all, set before him the Saviour's own words as to the supreme importance of our confessing Him before men, that He also may confess us before His Father and the holy angels. He listened with a flustered and troubled countenance, and after some further conversation we parted.

"Some months elapsed and I supposed that my words had been without effect, but it was not so. A short time ago he came to me of his own motion, and telling me of his past mistake, asked to be baptized. He is now under my instruction, and I have a good hope that his courage will not fail again. My wife has rejoiced particularly over his return, for she first brought him to a knowledge of the truth and has been most deeply interested in him.

"During all this fall and winter I have been quite constantly engaged, apart from my regular study of the language, in teaching the Bible to several classes of persons. My largest class has been one of a hundred school-boys, whom I teach orally with the aid of an interpreter. I have also been much interested in two or three Buddhist priests, who come once a week to my house to read the Bible with me. Work among the Buddhists must be done in a quiet way. It is not yet an easy thing for a Buddhist teacher to declare himself no longer the disciple of Shaka, but of Jesus Christ. Many of them, I am quite sure, are studying the Bible in secret."

MISCELLANY.

FOR ALL WHO PRAY.

THE WORD.

IN THE EVENING, AND MORNING, AND AT
NOON-DAY WILL I PRAY, AND THAT
INSTANTLY; AND HE SHALL
HEAR MY VOICE.

COLLECT.*

For Foreign Missions.

*O HOLY FATHER, who didst promise
to Thy well-beloved Son, Desire of
Me and I shall give Thee the heathen for
Thine inheritance and the utmost parts of
the earth for Thy possession; Hear, we
pray Thee, His prevailing intercession for
the souls which He hath purchased with
His precious Blood; kindle our desires
for the extension of His Kingdom among
men; pour upon us the spirit of supplica-
tion for the spread of the Gospel; and so
consecrate our lives to Thy service, that
we may gladly give ourselves and our
substance to send the sound of the blessed
Gospel into all lands and its words unto
the ends of the world; through Jesus
Christ our Lord. Amen.*

TOPICS FOR PRAYER.

- I. For consecration of lives to God's service.
- II. For consecration of money to God's service.

— The late Bishop Hannington, in one of the last letters written by him before his recent murder by the King of Uganda, said: "Now let me beg every mite of spare prayer. You must uphold my hands lest they fall. If this is the last chapter of earthly history, then the next will be the first page of the heavenly . . . sweet converse in the presence of the Lamb."

* Written for THE SPIRIT OF MISSIONS.

EASTER DAY.

THE foe behind, the deep before;

Our hosts have dared and past the sea;
And Pharaoh's warriors strew the shore,
And Israel's ransomed tribes are free.

Lift up, lift up your voices now!
The whole wide world rejoices now:
The Lord hath triumphed gloriously:
The Lord shall reign victoriously!

Happy morrow, turning sorrow
Into peace and mirth!

Bondage ending, love descending
O'er the earth.

Seals assuring, guards securing,
Watch His earthly prison:
Seals are shattered, guards are scattered,
Christ hath risen.

No longer must the mourners weep,
Nor call departed Christians dead;
For death is hallowed into sleep,
And every grave becomes a bed.

Now once more Eden's door
Open stands to mortal eyes;
For Christ hath risen, and man shall rise.

Now at last, all things past,
Hope and joy and peace begin:
For Christ hath won, and man shall win.

It is not exile, rest on high;
It is not sadness, peace from strife:
To fall asleep is not to die:

To dwell with Christ is better life.

Where our banner leads us, we may safely go:
Where our Chief precedes us, we may face
the foe:

His right Arm is o'er us, He our guide will
be:

Christ hath gone before us; Christians, fol-
low ye!

—J. M. Neale.

GREAT material benefits *follow*, but do not precede the coming of the Gospel. An old native of one of the Hervey group of islands recently said: "I owe to the Gospel all these beautiful clothes in which I stand upright." We doubt not that the uprightness of the man was more beautiful than his clothes.

BISHOP HANNINGTON.

THE *Gospel Missionary*, an official publication of the London Society for the Propagation of the Gospel, says of the late Bishop Hannington: "He was only consecrated to his work in Central Africa on St. John Baptist's Day (June 24th), 1884. Almost directly after that he started abroad, but instead of going direct to Africa, the Archbishop of Canterbury asked him to deviate to Jerusalem, so as to give the Anglican Christians there the opportunity of a Confirmation. His first episcopal labors were, therefore, in the Holy City, which was a great pleasure to him, but because he was not seeking it, happiness seemed to meet him everywhere.

"His centre of work was the new station of rescued slaves, Freretown, on the east coast of Africa. But very little of the Bishop's time could be spent at so settled a place as Freretown; he must be perpetually travelling from mission-station to mission-station, long marches under a fearful African sun, over earth that scorched and blistered the feet, and through thorns that tore both clothes and flesh. The lion's roar was near at hand—a frequent sound by night—and the tropical rain that could cover the ground to the depth of two inches in a few hours was a serious inconvenience. Besides it was a time of famine; so, short as Bishop Hannington's Episcopate was, he was not without his full share of toil and hardship. Yet from January 24th, 1885, when he reached Freretown, till August, when the last letters received from him were written, one note of exceeding praise and joy in his high calling of preaching the glad tidings runs through all his letters or journals. . . .

"To a mind that so saw the hand of God in everything, we may be sure that however the end has come it cannot have been terrible. All we as yet know is that soon after leaving Freretown a message arrived from the new king who has succeeded Mtesa to desire the Bishop not to visit him. This he never received; he went into his country, and he has not returned; but the Rev. W. Jones, the native Deacon, who had set out with him, on reaching Freretown, telegraphed to England, 'The Bishop is undoubtedly murdered.' Particulars will doubtless come in time, but there seems no room for hope that the useful life has been spared."

CONFLICTS OF MISSIONARIES.

I HOPE you all remember us in prayer here. I need scarcely tell you that warfare is warfare, and that here in the high places of the field, while we have great spiritual blessings, we have also severe conflicts and many trials. You, dear friends, can imagine the trial of being separated from one's family and one's loved ones—a trial to which one does not get case-hardened, but which seems to press more and more heavily as the days pass by. Well, it is but for a little while. The followers of Him who left Heaven for us and gave Himself on our behalf, must cheerfully bear in His service those crosses without which life and joy and salvation can never reach the poor needy ones out here. Oh, dear friends, may the very life of Christ—no mere copy or imitation of it, but the very life of Christ Himself—be manifested in our mortal bodies, and as branches of the Vine may all our twigs and leaves and tendrils as well as our flowers and fruit, tell of that central Heart to which we are all united.
—Hudson Taylor.

A CURE FOR DESPENDENCY.

THE Rev. Andrew Fuller once said to a friend: "There was a period of my ministry marked by the most pointed systematic effort to comfort my serious people; but the more I tried to comfort them the more they complained of darkness. Wherever I went among them one lamentation met my ear: 'Ah, sir, I can get no comfort; I am unable to appropriate any of the great and precious promises to myself; I looked for light and behold darkness.' I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. I was therefore at my wits' end. At this time it pleased God to direct my attention to the claims of the perishing heathen in India; I felt we had been living for ourselves and not caring for their souls. I spoke as I felt. My people wondered and wept over their past inattention to this subject. They began to talk about it. The females especially began to collect money for the spread of the Gospel. We met and prayed for the heathen; met and considered what could be done amongst ourselves for them; met and did what we could. And whilst all this was going on the lamentations ceased. The sad became cheerful and the desponding calm.

No one complained of a want of comfort. They were drawn out of themselves. Sir, that was the real secret: God blessed them while they tried to be a blessing."

SACRIFICES FOR DESPISED PEOPLE.

THE Rev. Dr. Ellinwood, of the Presbyterian Missionary Society, has recently visited the Pacific coast, and writes as follows concerning the Californians and the Chinese: "The best classes of Californians are very discriminating in regard to the Chinese; they are quite as fond of them as are their brethren of the East—that is to say, in moderate *quantity*. They decidedly object to wholesale immigration, yet as decidedly seek to defend and instruct those who are among them; and it is fair to say that some of the very noblest sacrifices that are made for these despised people are to be witnessed in San Francisco. Were I to write of the hoodlums and the agitators and the politicians, I should write with another pen and a different kind of ink."

MISSION WORK AMONG ADULTS.

THE Rev. C. C. Fenn, secretary of the London Church Missionary Society, read a paper before a recent missionary meeting in England on some of the lessons taught by experience as to right modes of carrying on missionary work. In his paper he said: "It was often urged, and indeed often still is, that *children are a more hopeful field than adults*. That the Gospel should be preached to the young as well as to the old, none will deny. But experience by no means confirms the notion that success is more likely to be met with among the children. As a matter of fact, though in most missions, in particular throughout India, schools rightly form a very conspicuous and powerful part of the missionary agency at work, conversions from among adults form the more numerous class, and few comparatively take place among children under fifteen years of age.

"At the same time experience teaches the great value of schools in imparting knowledge which may yield fruit in later years, in conciliating kindly feeling, and in gaining a hold upon the parents of the children taught. But the point to which I call attention is that adults, of mature and even advanced years, must by no means be regarded, if we listen to experience, as persons from

whom we should turn away, giving preference to their juniors. Every year's report furnishes its quota of aged converts, many of these being cases of the deepest interest. Viewing the matter from the standpoint of the laws of human nature, it may be remembered that if children are more easily impressed for the moment, these impressions are usually volatile, especially when they daily return to heathen homes. Boarding-schools may be properly expected to exercise a more lasting influence; but their great expensiveness would of course make it impossible for them to reach more than a very limited number of heathen children."

A CHINESE CHRISTIAN MERCHANT.

MR. AHOK, a Chinese Christian merchant of the city of Foochow, is abundant in good works and alms-deeds. Though of humble origin, he has by industry, business tact and integrity risen to a position of great wealth and influence, having 1,000 men in his employ. He has been created a mandarin by the government, in recognition of his many and far-reaching benefactions, one of which is the saving of innumerable girl babies by contributing to the support of poor mothers, who without this aid would put their female infants to death. The number of this kind of Mr. Ahok's pensioners is from 300 to 500 a year. As regards well-to-do parents, who simply cannot be bothered with rearing useless girls, he seeks to influence them by pamphlets against the cruel custom of child-murder, and by endeavoring to create a healthy public sentiment on the subject.

Mr. Ahok has acquired the English language, and it delights him to extend the hospitalities of his elegant home to English and American visitors and residents at Foochow. He is exceedingly friendly to foreigners, and gives them his unvarying support when they are in a just antagonism to his own countrymen. He never fails by every means in his power to help and honor all persons connected with Christian missions, and his purse is always the first to open to all calls for aid to churches, schools, hospitals, and other Christian enterprises.

Among the very numerous good deeds of this exemplary Christian has been the foundation in a healthy situation in the country of a House of Rest for any over-wearied mission workers. He has been the means

of the conversion of his wife, his mother, and many others. He has two Christian meetings every week at his largest store, and a monthly one at his residence. He urges and encourages all his relatives, friends and employees to become followers of Christ, and he himself is a living epistle of Christ known and read of all men. He has not only given \$1,000 as a first donation to the new Chinese Christian mission to Corea, but he has accompanied the Rev. J. R. Wolfe and the two Chinese evangelists to that country to see the mission started.

Mr. Ahok is a bright example to both natives and foreigners of Christian living and stewardship. Alas! from many foreigners he receives no encouragement and fellowship, but discouragement and ridicule. Especially do they scoff at him for his faithful observance of the Lord's Day, and his giving to his large body of men the Sunday rest. Foreigners at Foochow, with a few exceptions, keep the Chinese in their employ at work on Sunday as well as on week-days, and this native Christian merchant's course is a rebuke to them—a rebuke which, it is to be hoped, will not be without its effect upon some of them.

For some years before Mr. Ahok's public profession of his faith in Christ, he had given up idolatry and become a worshipper of God. But he could not bring himself to say to his men that he could not give them work on Sunday. About four years ago, however, he fully resolved to follow the Lord's will in this and in all other respects, and he applied for and received Christian Baptism. It is very natural to suppose that one so thoughtful and benevolent would see that his men should not suffer even any pecuniary loss through his honoring the divine command, and we know that for some time he paid them the same wages as if they worked on Sunday; and if this method is not still continued, some other beneficent one has no doubt been chosen. So we see how this former worshipper of idols has been changed, by the truth and grace of God, into an enlightened, zealous and devoted Christian, and a very bounteous supporter of the Lord's cause and Kingdom.

DR. LIVINGSTONE said, "I am a missionary heart and soul. God had only one Son, and He was a missionary."

THE NEGRO'S MORAL PROGRESS.

THOUGH the moral progress of the negro has not kept pace with his improvement in other directions, still, it has been quite marked. No sane person will deny that moral growth in any people is slow, hence it could not be reasonably expected that advancement in this direction will be as speedy as in other ways. All who have worked among the negroes, who knew them twenty years ago, and who know them to-day, affirm that their moral growth is praiseworthy and beyond expectation. From the nature of the case the advancement in this direction will be much more rapid in the next ten years than it has been in the past twenty. The conditions and surroundings are now much more favorable for more rapid improvement. One of the great curses of bondage was, that it blunted, and in some cases almost obliterated the moral sense. Those who were reared when no attention was paid to morality, are fast passing from the field of action and are giving place to those who are being rightly instructed and cared for. Good moral character is now regarded in its right light and is given its proper place. The halcyon days of the educated man without a good character, the corrupter of youth, the unprincipled one, are waning and he knocks in vain for admittance to the better class of society. Society is formed and managed on its true basis, that of character. We point with pride to our men of honor, and our women of virtue.—*Wm. R. Morris (colored).*

INFLUENCE OF MISSIONARIES TO THE HEATHEN.

In an interesting notice of the life of the Rev. Dr. William Carey, the first English missionary to the heathen, the *Missionary Review* says: "Of the hundreds of young men now entering the Ministry, who of them can hope to do for Christ and souls, by staying in Christendom, a hundredth part of what God accomplished by Carey, not in India only, but in all Christendom and the whole world, by his going to India? For without the fixed purpose and consecration which took him to India, he could never have originated his missionary society, made his influence a power in the creation of the foreign missionary organizations which fol-

lowed, propelled his missionary idea and spirit through all Christendom, or called into action the mighty forces he did throughout India and Eastern Asia, and which are still increasing in force as they extend more and more widely in all heathen lands."

MEDICAL MISSIONS IN CHINA.

DR. BURDON, the Bishop of Victoria, Hong Kong, gives three reasons why medical missionary work is peculiarly adapted to advance the Gospel in China: "(1) The intensely strong prejudices of the Chinese; (2) their ignorance of rational medicine; (3) 'the fact that large numbers of the Chinese suffer, directly or indirectly, from opium-smoking, which habit, if not actually introduced, has been intensely aggravated by our action in the matter of the Indian opium traffic.' He urges this last reason in forcible language: 'The increase of medical missions ought to be the immediate outcome of the agitation against the traffic. We must not allow that agitation to evaporate in mere sentimental talk or empty denunciation, or even in petitions to the government. Whatever is to be the result of the traffic, the sufferers in China need *now* our medical help so far as we can give it to them, and our missionaries have a right to be supplied with the only practical protest they can point to against our national connection with the trade.'

MEN BEFORE MONEY.

THE crying need of the western dioceses is men—clergymen. Money will do much. But the problem at present pressing for solution is not: What might be done if liberal gifts were placed in the hands of the Bishops? As it stands, the question is this: Where can the men be found who are willing to work the fields as they now are? We frankly admit that the view is not inviting. Let us, without shrinking, look at the facts. We call to mind one diocese where there are five cities, each with a church-building and with more or less of a constituency of Church people, but not one of which has had for a long time a clergyman in residence or any regular weekly services. Now, we ask the question in all seriousness, must not these fields be worked as they are, before any great improvement can be hoped for? Let us imagine, what is certainly very improba-

ble, that money might be furnished to support clergymen in these vacant places; would that help the matter? We are constrained to say that in our judgment it would not. The help must come from men of the right type placing themselves at the disposal of the Bishops, and throwing themselves into the work with the purpose of rescuing the Church of God from the infamy of failure which now seems to attach to her, in many places.

The men who have it in them to do the work which the hour demands, and whose souls are captivated by the fascination of duty, and not by the fascination of pay or place—these are the men whom the Church needs. With such men the work would be done. It is by placing it in this order that we catch the right view of the question. While human nature remains as it is, the world will forever be subservient to the men who are superior to its gifts and distinctions. Let us then by all means begin at the right end. Let us not look for the money to bring the men, but for the men who will bring the money. It is the spectacle of a true self-sacrifice which will thaw the reluctant streams of beneficence.—*Living Church*.

MARY LYON.

MANY American ladies now at work in the foreign mission field were educated at Mount Holyoke Seminary. The last instruction which Mary Lyon gave to her pupils in this institution contained this characteristic sentence: "There is nothing in the universe I fear but that I shall not know all my duty, or shall fear to do it." To her scholars she was wont to say: "When you choose your field of labor, go where no one else is willing to go."

SEEING THE GOSPEL.

OF all the evidences of Christianity the most convincing are those "living epistles" who show in a marked degree the truth and power of it. "Have you ever heard the Gospel before?" asked a missionary at Ningpo, of a respectable Chinaman, whom he had not previously seen in his mission chapel. "No," he replied, "but I have seen it. I know a man who used to be the terror of his neighborhood. If you gave him a hard word, he would shout at you, and curse you for a day or two almost without ceasing. He was

as dangerous as a wild beast, and a bad opium smoker; but when the religion of Jesus took hold of him, he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly, the teaching is good."

FRAGMENTS.

— The Queen of Sweden has given \$10,000 to Foreign Missions.

— The London Zenana Medical School has sent sixty women to India fitted to care for the sick and suffering women there.

— Mr. M. T. Russell, a Scotch gentleman formerly of Calcutta, has recently given \$85,000 for Christian female education in India.

— A lady in Ohio sends to the Baptist Home Mission Society, for the debt of the society, "one dollar for each member of her family, direct and collateral, including some who have entered upon immortal life."

— The Church Missionary Society has established a mission at Moshi, in the district of the snow-capped mountain of Kilima-Njáro, situated 175 miles from the east coast of Africa, and in the third degree south of the equator.

— At the recent laying of the cornerstone of a chapel and library to be connected with the missionary college at Kioto, Japan, the governor of the province, and the leading men of Kioto, to the number of 500, were present.

— Yellow Hawk, ten years ago a painted savage, is now the pastor of a Congregational church in Dakota, living on his own farm of 160 acres, under fence, well-stocked and in good cultivation, with garden and flowerbeds, and a comfortable house and furniture.

— The British and Foreign Bible Society and the Religious Tract Society united in presenting a copy of the Bible and three appropriate volumes explaining the truths of Christianity to each student who passed the examination of the Madras University this year.

— The Earl of Chichester, President of the English Church Missionary Society, died at midnight on Monday, March 15th. Lord Chichester had been the president of the society for fifty-one years, and was greatly venerated by all friends of missions in the Church of England.

— The work of the McAll Mission in France is spreading in all directions. Fashionable pleasure-seekers from the cafés, the clubs and the theatres often crowd a large room on one of the chief boulevards of Paris, and listen with absorbing attention.

— At the Universities Mission in Zanzibar, thirty-five natives who were formerly slaves are employed in the direct work of evangelization. Other released slaves have printed the whole of the New Testament, and a large part of the Old Testament in the native (Swahili) language.

— Dr. Schweinfurth states that the aims of the German East-African Company are to rid the territory of Arabs; to prohibit elephant hunting; absolutely to stop the sale of alcoholic liquors, and to oppose trade in firearms and gunpowder. To these should be added the encouragement of the labors of Christian missionaries.

— A missionary at Kioto, Japan, writes: "A [heathen] priest in this city has found it so difficult to support his family with the diminished offerings from faithful worshippers that after consultation with his family it was agreed that it would be better for some of them to die; so he put his mother and wife and two children to death."

— Chief Justice Sir Charles St. Julian of Fiji remarks that he had been a close observer of the missionary work, and when he came to the islands was hardly prepared for what he saw. "If," says he, "the work done had only been to cause the natives to cast off bad practices and customs, it would have been a very gratifying result, but the mission had built up a kingdom."

— A missionary in Japan writes to the Boston *Musical Herald* as follows: "The vast majority of native Christians, perhaps ninety-seven per cent., know nothing about [musical] notation, learning with much difficulty to sing the hymns by ear. The few who sing by note are taught in the Christian girls' school. . . . My pupils sing the octave and fifth with ease, and perhaps they are the only natural intervals in our scale. The interval of the fourth and seventh is particularly difficult for them, especially in descending the scale. Most of their music is in the minor mode, with frequent changes of key in the same tune, and much of it seems to be in no particular mode. All hymns are sung in unison."

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

KNOWLEDGE AND INTEREST.

A CASE IN POINT.

A DIOCESAN officer sends a list of ten new subscribers to THE SPIRIT OF MISSIONS, and says, "This will make fourteen copies taken in our parish. A copy was sent to one of our Churchwomen the first of January; the result was she subscribed for it, and I have not been obliged to *go to her* for her pledges since—*she brings them to me*. And I look for a like increase of interest in these new subscribers."

THE DOMESTIC CONTINGENT FUND.

MOST Branches of the Woman's Auxiliary which have busied themselves with the preparation of Domestic missionary boxes during the winter cease this work at Easter time. But it is not apt to be the case that at that time all need for their services in this respect is entirely ended.

Every Easter finds us with some letters which have not yet received attention; and in order that these, too, may be cared for, the Domestic Contingent Fund has been established.

This fund is made up of contributions from branches and individual members of the Auxiliary, and is placed at the disposal of the Secretary, who draws upon it to supply, in some measure, the requests of those missionaries who have been neglected during the working season.

The large proportion of this fund has come hitherto from the New York Committee on Work for Domestic Missionaries. We would be glad this year to have its claims more generally considered, and to receive additions to it from many other branches of the Auxiliary. We offer our boxes to the missionaries, and consider it far from creditable to the Auxiliary if any missionary, having received this offer, fails to receive the box also.

THE GENERAL MEETING.

THE general meeting of the Woman's Auxiliary to the Board of Missions may be expected in Chicago, during October next.

All diocesan officers and other members of the Auxiliary planning to attend this meeting are requested to notify the Secretary by September 1st.

All members of the Auxiliary are invited to send suggestions to the Secretary as to the matters they would desire to have brought forward for discussion.

We desire that the meeting shall be as interesting and helpful as possible, and will be grateful for any hints that may be useful and suggestive.

SOUTH CAROLINA.

THE SAUL CHAPEL, EASTOVER.

WE had the first service in our new building, the "Saul Chapel," on the twenty-seventh. It is a commodious building, and the very prettiest in the neighborhood. Every Sunday since, we have Sunday-school beginning at eleven o'clock, followed by the morning service and a short sermon. Mr. Clarkson teaches the elder children and youths, and I have the younger ones. We need more help, as we have now on our list about one hundred and fifteen names, with an average attendance of from ninety to one hundred. It is entirely a congregation of young people and children. About every other Sunday we have a baptismal service. Forty-eight have received this Sacrament since December. We will have, I hope, a large class for Confirmation, when the Bishop comes. It is with these little ones that our Church is to be built up, and I pray God they may be living, godly pillars. We have also two societies connected with our Sunday-school, one called the "Willing Workers," each member giving five cents monthly, to help the sick. The other is the "White Cross," after the great "White Cross Army," to help them to lead purer lives. Both sexes are admitted, and each member is given a badge—a white cross on a black ground—to help them to remember what they promise, when they receive it. We combine the temperance pledge, and one against gambling and taking of God's Name in vain—which is a common and terrible habit with this race—as well as undue familiarity of the sexes. I trust in God it may do some good, for a check to these sins is much

needed. There is a small fine for each offence; this goes to the organ fund, which is growing very slowly.

Every Saturday afternoon I meet all who will come to practise the singing of the hymns for the next day, and afterward Mr. Clarkson has a Bible-class. He has also a night-school, and I have a day-school; both of these are slightly remunerative, as we wish a little chancel decoration and finishing off. Neither school is well attended; this is such a busy time with our agricultural peasantry, that it is hard for them to take the long walk at night, or spare their children in the day, and this will continue until July and August. This we call the time when crops are laid by, before gathering begins in September.

If our good friend, Dr. Saul, could give a peep into our chapel on Sunday, and see the attentive congregation, and hear the hearty singing and responses of our beloved Liturgy, I am sure he would feel the money he gave for the children not misspent.

It is beautifully situated in a natural grove of small oaks and hickory and stately pines—in fact, in the woods. We have trimmed up the trees, and with cultivation, in time will be like the "forest primeval." We have fresh flowers every Sunday for the chancel—during the winter from my pit, and now from the garden and woods. Spring has fairly come; the fruit-trees are gay with their blossoms, and in the woods the trailing arbutus, violet and sweet yellow jessamine perfume the air. It is one of the pleasures of the children to bring these flowers for me to fill the vases.

SOUTH DAKOTA.

THE WORK AT EMMANUEL HOUSE, YANKTON AGENCY.

FROM LETTER FROM MISS IVES.

My duties consist of the general charge of the women's work, and the aid of the sick and suffering, and the bringing into the Church, if possible, those who do not attend any place of worship.

I will give you an outline of the week's services and work at this Agency. On Sunday there is Sunday-school at 9.30, followed at 10.30 by Morning Prayer in Dakota, with sermon. Evening Prayer (one lesson) with

sermon, in Dakota, is at 2.30, and at 7.30 Evening Prayer and sermon, in English.

Mr. Cook is away the second and fourth Sundays in each month, returning for the English service. In his absence a layman takes the Dakota service. On these Sundays I make a point of attending every service; but on days when Mr. Cook is here, only two of the Dakota services.

On Monday, if pleasant, I go out visiting. Tuesday is ration day, and we always have visitors the greater part of the morning, so I cannot get away if I would, and would

find few at home if I did. So Tuesday I take for washing-day, and to finish preparations for the sewing meeting. Wednesday is devoted to the women's meeting.

Thursday morning there is Holy Communion, and in the evening, Dakota service.

On Friday I have to take my long trips; or I attend to my housework then, and go on Saturday.

One evening in the week I invite two or more of the women here, to take tea and spend the evening.

In our society we make bed-quilts and men's and women's underclothing, chiefly. These articles are sold, and the money is appropriated to some Church work. The attendance this year is one-half larger than last, and we hope to interest some who do not go to church, and eventually to gather them in.

We open our meetings with a short service and a little talk on some Bible story or lesson, and close with the Collect for Protection for the Night. The women sew two hours or more, and show much interest.

One of the sick ones I have been visiting lately (a girl sent back from Lincoln Institute) was buried yesterday. An elderly woman who has been ill since June was buried to-day. I visited her many times, sometimes reading to her and now and then praying with her—or for her, I should say; but have no reason to think that anything I said to her awakened any response in her breast. I have hoped, and still hope, that some members of her family may be reached. This afternoon I went over to see them, and urged upon them the care of the souls, now while the time was theirs. If they were only afraid of death, they might be led by their fears to seek the only support that can avail aught for life or death, but they do not seem alarmed at the approach of the king of terrors, and the days are counted out in their presence by their sympathizing (?) friends, and they do not seem to care. We may sow the seed, but God alone can prepare the soil for its reception; and for this the prayers of all those interested in this work should constantly be given.

WYOMING.

THE SHOSHONES: FROM A LETTER FROM A FORMER MISSIONARY.

"You may wish to hear a word about the work in Wyoming. I lived in a tent on the Wind River, a mile above Fort Washakie. Hither the Shoshones would often come to see me. They were always friendly. If hungry, they quite simply asked for and accepted what food I had. Their brave and noble chief, Washakie, would now and then borrow some money, but they all showed themselves scrupulously honest, as far as I was concerned. I left my tent and my luggage for several days often, and never missed anything.

"True, I was occasionally waked up in the depth of night by Indians shouting to me outside the tent, but they did so only under the influence of liquor. I do not know if the missionary society could take any measures to prevent the sale of whiskey to the Indians. If it could it would be an inestimable blessing. However, they never offered me any violence, and on my speaking quietly to them, suggesting that it was late, they invariably took the hint, saying, 'Oh, me go. Goo' by.'

"They like to have the Christian religion

explained to them, and are especially struck by the idea of the resurrection. One old man entered into conversation with me, mostly by signs, one Sunday afternoon. On his explaining to me that the Shoshones have no grave-stones to mark the resting-place of their departed, I told him of the death of Christ and His Resurrection on the third day, at which he was filled with wonder and pleasure, saying, '*Zant*,' which means 'good.' Then I went on telling of the Ascension and of Christ's coming again, when all the white people and all the Indians shall be called out of their graves. '*Zant! zant!*' the old man exclaimed, and then fell into a deep and serious meditation.

"After asking a few more questions on the same subject, which I could not well answer by signs and by means of the few Shoshone words I could command, he desired me to come to a *tipi* not far off, where lived one who could interpret for us. There, sitting like a tailor with my feet doubled under me on the ground, I gave a simple account of the Gospel story to the assembled household. One thing they could not quite comprehend—how did we know about things which happened so long ago? I am not sure

that my explanation of manuscripts handed down and transmitted from age to age gave them entire satisfaction.

"This is only one case out of many, and I am convinced that the Shoshone Indians can be Christianized."

CHINA.

[EXTRACTS from a letter written by Mrs. Dzu Nie Wie, Chinese Bible-reader, during a visit in the country with Miss Purple:]

The house where we are staying is on a level plateau, surrounded with unbroken ranges of mountains like walls or citadels on all four sides. Its natural grandeur I don't attempt to describe, for it is plainly beyond my power to do so, strange and unacquainted as I am to the proper names that should be rightly given to them, either in English or Chinese. Still let me show what were my feelings towards such new scenes of view. I am as though I have come to a new planet of the same Creator.

Shanghai you know is a level country, and since the time opened to foreign commerce has become the most popular and busiest place in all the provinces. Houses both common and magnificent, mansions and cottages of different materials filled everywhere as to left no land vacant. Shops and store keepers furnished for the convenience of all customers. Public roads, private streets, market-place for ever thronged with human beings. Horse carriage, jinriksha, wheel-barrows in unceasing procession. Men of the highest rank to the lowest degree, with wealth and poverty walking on the same path to and fro. The illumined lamp of gas or electric light transform night to day. In short, I suppose everything is alike to one of your towns in America.

What great contrast with this solitary country. Here we see none of the artificial grandeur or luxuries. All appeared in its natural ornament truthfully and undisguised. No human craft is shown except on some prairies, valleys or plateaus, where the few scattered natives built their humble huts, and cultivate some productions for their own sustenance.

Our house is more by the important way-side, not so secluded as the other Europeans' place, and we are not without native visitors in this seemingly uninhabited region. They would come in curiously to see us outside people as they term us. Their first conversation with me is to ask what brings the foreign lady here, and how long she intends to stay. "Are you her attendant?" "Is she

with a husband?" "What is her age? and sirname?" "Will she ever be married?" "From where and how she gets her living?"

My answer to all this seemed strange and odd in their hearing, and what yet surprised them more is when I told them that Miss Purple is ill, and comes here for a change that might do her good. "What!" they all retorted in one breath, "if she be sick, then we should say she ought to be at home, that her friends and relatives might take the proper care of her." To this argument I introduced another new idea by letting them know of the foreign medical practice, its efficiency, etc.

One of the men thus enthusiastically addressed me, at the middle of my speech, "O Madam, you are right. Da Can-San is the most healthful place on earth. You see we are so well and never has known sickness, yet judging by your appearance you are neither in good health for yourself."

I could only confess to them of my weak constitution, and I am indeed not so well as I should like to be.

Then another woman in her kind sympathy confirmed her friend's boasting by soothing me thus: "Never mind, Madam, both you and Miss Purple will soon be recovering your strength after staying here for a while. I tell you truly we do have no sickness here, none of that bitter medicine is needed by us here, you may trust what I say."

I almost laugh through tears while listen to these simple folks' good-natured way of making friends with me. Their very words, though go beyond the proper mark, yet spoke from unconscious innocence, struck a tender chord upon my storm-beaten mind; and I was lost for the moment in reverie on the description of the heavenly Jerusalem, where no sorrow or sickness dwelt. On which theme I gently afterwards hinted few words to these ignorant people, repeating to them from verses that I know by heart, and in this way prove to them Heaven is the only place where we could be free from sin and woe. They listened eagerly with warm interest, and exclaimed, "What more could we wish, if it can be as you have said!"

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from March 1st to April 1st, 1886.

ALABAMA—\$23.30

<i>Mobile</i> —Church of the Good Shepherd.....	2 00
Trinity Church, Foreign.....	18 80
<i>Union Springs</i> —Trinity Church.....	2 50

ALBANY—\$483.34

<i>Albany</i> —St. Paul's, Sp. for Scholarship, Logan, Utah.....	40 00
St. Peter's, Domestic, \$127.54; Foreign, \$118.64; "Quedar" Scholarship, Hope School, South Dakota, \$60; "St. Peter's" Scholarship, St. Paul's School, South Dakota, \$60; Miss Alice Hewson, Sp. for Rev. W. H. Washburn, \$35.....	401 18
<i>Ballston Spa</i> —Christ Church, of which Sp. for Jaffa, \$6.25.....	20 50
<i>Hudson</i> —Christ Church, Domestic.....	9 52
<i>Plattsburgh</i> —Trinity Church.....	7 14
"M. M.", Domestic.....	5 00

CALIFORNIA—\$22.85

<i>Bakersfield</i> —St. Paul's, Foreign, Miss Ashe, \$1; S. S., \$1.85.....	2 85
<i>San Quentin</i> —"H.", Domestic.....	20 00

CENTRAL NEW YORK—\$10.00

<i>Sherburne</i> —Christ Church, Foreign.....	10 00
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CENTRAL PENNSYLVANIA—\$289.67

<i>Allentown</i> —Grace, Foreign.....	15 50
<i>Brookland</i> —All Saints', Foreign.....	1 55
<i>Drifton</i> —St. James', Domestic, \$114.71; through Wo. Aux., for salaries of teachers among the colored people, \$57.34; Educational Fund, \$57.33.....	229 38
<i>Easton</i> —Trinity Church S. S., Foreign.....	17 29
<i>Phillipsburg</i> —St. Paul's, Decatur Chapel, Foreign.....	3 25
<i>Wellsboro</i> —St. Paul's S. S., Foreign.....	7 25
<i>West Pittston</i> —Trinity Church, Domestic, \$9.38; Foreign, \$6.07.....	15 45

CHICAGO—\$465.30

<i>Chicago</i> —Grace, Sisters of Bethany, through Wo. Aux., Sp. for Domestic Contingent Fund.....	2 30
St. James', Domestic.....	156 50
Trinity Church, Foreign, \$207.50; through Wo. Aux., Sp. for Anna, Ill., \$25; Sp. for Bishop Brewer, \$50.....	282 50
<i>Englewood</i> —St. Bartholomew's.....	10 00
<i>Kankakee</i> —St. Paul's, Wo. Aux.....	4 00
<i>Streator</i> —Christ Church, Domestic, \$5; Foreign, \$5.....	10 00

CONNECTICUT—\$509.31

<i>Bridgeport</i> —St. John's, Domestic.....	11 71
<i>Bristol</i> —Trinity Church, Foreign, \$5; Africa, \$2; China, \$2; Indian, \$2; Colored, \$2; Sp. for St. Mary's Orphanage, Shanghai, \$5.49.....	18 49
<i>Brookfield</i> —St. Paul's, Domestic.....	27 00
<i>Guilford</i> —Christ Church, Domestic, \$19.70; Indian, \$5.30.....	25 00
<i>Hartford</i> —Christ Church, Domestic, \$82.81; through Wo. Aux., Sp. for "Maggie Nelson" Scholarship, Petersburg, Va., \$5.....	87 81

Church of the Good Shepherd, Indian, \$37; through Wo. Aux., Sp. for "Maggie Nelson" Scholarship, Petersburg, Va., \$5.....	42 00
Trinity Church, "A Member".....	20 00
<i>Middletown</i> —"K.", In Memoriam.....	12 25
<i>New Haven</i> —Grace, Domestic.....	10 07
<i>North Haven</i> —St. John's, Foreign.....	7 00
<i>Norwalk</i> —St. Paul's, "M. C. W.", Foreign, \$5; through Wo. Aux., Sp. for "Maggie Nelson" Scholarship, Petersburg, Va., \$5.....	10 00
<i>Plainsville</i> —Church of Our Saviour, Sp. for St. Mary's Orphanage, Shanghai, \$5; S. S., for St. Mary's Hall, Shanghai, \$5.....	10 00
<i>Portland</i> —Trinity Church, through Wo. Aux., Sp. for "Maggie Nelson" Scholarship, Petersburg, Va., \$5; S. S., Domestic, \$23.25.....	28 25
<i>Rockville</i> —St. John's.....	2 25
<i>Southport</i> —Trinity Church Guild, through Wo. Aux., Domestic.....	1 46
<i>Thompsonville</i> —St. Andrew's, Domestic, \$10; Foreign, \$5.....	15 00
<i>Wallingford</i> —St. Paul's, Domestic.....	13 00
<i>Warehouse Point</i> —St. John's, Foreign.....	20 23
<i>Waterbury</i> —St. John's, of which through Wo. Aux., Sp. for "Maggie Nelson" Scholarship, Petersburg, Va., \$10.....	110 00
<i>Watertown</i> —Christ Church, Foreign.....	15 25
<i>West Hartford</i> —St. James', Foreign (add'l).....	1 00
<i>Westport</i> —Church of the Holy Trinity, Domestic, \$8; Foreign, \$4.93.....	12 93
<i>Wilton</i> —St. Matthew's Domestic.....	5 61
<i>Miscellaneous</i> —Winsted Archdeaconry, through Wo. Aux., Sp. for "Maggie Nelson" Scholarship, Petersburg, Va.....	3 00

DELAWARE—\$40.56

<i>Claymont</i> —Ascension, Colored.....	1 74
<i>Georgetown</i> —St. Paul's, Sp. for Bishop Walker.....	80 50
<i>Middletown</i> —St. Anne's.....	8 32

EAST CAROLINA—\$8.77

<i>Beaufort Co.</i> —Zion.....	1 00
<i>Hertford</i> —Miss S. L. Gordon, Foreign.....	6 00
<i>Woodville</i> —Grace, Foreign.....	1 77

EASTON—\$39.03

<i>Cecil Co.</i> —North Sassafra's Parish, Foreign.....	5 00
<i>Kent Co.</i> —Chester Parish.....	10 70
<i>Talbot Co.</i> —All Saints' Parish.....	13 96
<i>Worcester Co.</i> —St. Paul's, Foreign.....	9 37

FLORIDA—\$29.00

<i>Boardman</i> —Mrs. Bolles, through Wo. Aux., Domestic.....	2 00
<i>Jacksonville</i> —Church of the Good Shepherd, "Three Members".....	12 00
<i>Zellwood</i> —St. James', Domestic.....	15 00

GEORGIA—\$6.90

<i>Americus</i> —Calvary, Foreign.....	6 90
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INDIANA—\$4.03

<i>Marion</i> —Gethsemane.....	4 03
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IOWA—\$15.53

<i>Ida Grove</i> —St. John's, Domestic.....	1 00
<i>Iowa Falls</i> —St. Matthew's, Foreign.....	1 50
<i>Oskaloosa</i> —St. James', Domestic.....	6 63
<i>Sioux City</i> —St. Thomas', Domestic, \$3.80; Foreign, 50cts.....	3 80
<i>Waterloo</i> —Christ Church, Domestic.....	2 60

KANSAS—\$9.85

<i>Iola</i> —St. Timothy's, Foreign.....	2 00
<i>Minneapolis</i> —St. Peter's.....	2 25
<i>Salina</i> —Christ Church.....	2 60
<i>Williamsburg</i> —St. Barnabas'.....	3 00

KENTUCKY—\$394.80

<i>Dayton</i> —St. John's.....	2 00
<i>Hickman</i> —Mrs. L. B. Shopard.....	1 50
<i>Lexington</i> —Christ Church, of which Foreign, \$52.....	212 00
<i>Louisville</i> —Grace.....	2 75
St. Paul's, Foreign.....	175 30
<i>Russellville</i> —Trinity Church, Foreign.....	1 25

LONG ISLAND—\$487.77

<i>Brooklyn (South)</i> —Christ Church, Foreign..	275 77
(<i>Heights</i>)—Grace, Parish Mite Chests, Foreign.....	21 66
St. George's, Domestic, \$38.63; Foreign, \$38.62.....	77 25
St. Mary's, Domestic.....	16 09
St. Matthew's, Domestic, \$15; Foreign, \$11.....	26 00
<i>Miscellaneous</i> —Branch Wo. Aux., for salaries of teachers among colored people..	71 00

LOUISIANA—\$5.00

<i>Williamsport</i> —St. Stephen's, Foreign.....	5 00
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MAINE—\$26.90

<i>Augusta</i> —St. Mark's, Domestic, \$9.33; Foreign, \$9.32.....	18 65
<i>Brunswick</i> —St. Paul's.....	3 25
<i>Newcastle</i> —St. Andrew's.....	75
<i>Poytland</i> —St. Paul's.....	3 00
<i>Wiscasset</i> —St. Philip's.....	1 25

MARYLAND—\$821.98

<i>Baltimore</i> —Ascension, Sp. for Bishop Garrett.....	100 00
Christ Church, for Rev. E. H. Thomson's work.....	1 50
Emmanuel Church, Foreign.....	81 74
Grace, Domestic, \$100; Foreign, \$10.....	110 00
Memorial Church, Domestic, \$20; Foreign, \$20.....	40 00
St. Mark's, "A Member," Sp. for Bishop Walker's Indian work.....	4 20
J. L. Sanford, Sp. for F. C. Paddock Hospital.....	10 00
<i>Baltimore Co.</i> —St. Michael's and All Angels', Foreign.....	53 90
(<i>Towson</i>)—Trinity Church, of which S. S., for "Rev. Dr. Hoff" Scholarship, Hope School, South Dakota, \$16.31.....	44 77
<i>D. C. (Washington)</i> —Mt. Pleasant Chapel of the Hallowed Name, Foreign.....	5 00
Incarnation, Domestic.....	26 52
St. Andrew's, Rev. J. O. Dorsey.....	5 00
(<i>Georgetown</i>)—St. John's, Foreign, \$79.28; Sp. for Bishop Garrett, \$12.83.....	92 11
<i>Harford Co.</i> —St. George's Parish, Foreign.....	2 31
<i>Howard and Anne Arundel Co's</i> —Christ Church.....	10 00
Trinity Church, Foreign, \$3; Africa, from Mrs. Mina Birkhead, \$5; "Christian Schmidt" Scholarship, Cape Mount, \$12.50; Domestic, \$6.25; Colored, \$27.13.....	53 88
<i>Prince George Co.</i> —St. Paul's Parish, St. Mary's Guild.....	17 05
<i>Washington Co.</i> —St. John's Parish, Domestic, \$2.50; Foreign, \$27.50.....	30 00
(<i>Hancock</i>)—"C. E. P." and "W. S. P.", through Wo. Aux., Sp. for Tokio Hospital.....	60 00
<i>Miscellaneous</i> —Girls' Indian Aid Association, for support of Mr. Jos. C. Taylor, South Dakota.....	74 00

MASSACHUSETTS—\$2,985.47

<i>Amesbury</i> —St. James' S. S.....	2 00
<i>Amherst</i> —Grace, Domestic.....	18 00
<i>Boston (Dorchester)</i> —All Saints', of which Domestic, \$7.15; "A Member," through Wo. Aux., Sp. for Mrs. Brierley, for a specific use, \$1.....	25 00
Emmanuel Church, of which Domestic, \$845.91; S. S., for "Emmanuel" Scholarship, St. Mary's School, South Dakota, \$60.....	908 91
Church of the Messiah, Domestic, \$39; Foreign, \$34.....	73 00
(<i>Roxbury</i>)—St. James', Domestic, \$1; Foreign, \$63.75.....	64 75
(<i>Charlestown</i>)—St. John's, Mr. Neal, for Miss Carter's expenses.....	5 00
(<i>Roxbury</i>)—St. John's S. S., for Rev. S. Coolidge's salary.....	5 00
(<i>Jamaica Plain</i>)—St. John's, "Ladies," for work in Utah and Idaho, \$2; through Wo. Aux., Sp. for Tokio Hospital, \$10.....	12 00
(<i>Dorchester</i>)—St. Mary's, Foreign.....	45 50
St. Paul's, Foreign, \$865.75; Africa, \$5; through Wo. Aux., Sp. for Tokio Hospital, "Two Ladies," \$200; "A Member," \$10.....	1,080 75
Trinity Church, through Wo. Aux., "A Member," for "Sarah W. Richardson Memorial" Scholarship, Cape Mount, \$25; "A Member," Sp. for Tokio Hospital, \$20.....	45 00
"Anonymous," Sp. for Bishop Tuttle.....	100 00
<i>Cambridge</i> —Christ Church, through Wo. Aux., Sp. for Insurance dues, Rev. T. S. Tyng.....	12 50
St. James', Domestic, \$31.06; "A Member," through Wo. Aux., Sp. for Mrs. Brierley, for a specific use, \$2.....	33 06
St. Peter's, "A Member," through Wo. Aux., Sp. for Mrs. Brierley, for a specific use.....	1 00
<i>Fall River</i> —Ascension, Foreign.....	10 48
St. James', Foreign.....	4 20
<i>Fitchburg</i> —Christ Church, "A Member," through Wo. Aux., for "Fanny Maria Tyler Memorial" Scholarship, St. Agnes' School, Osaka, \$40; Sp. for Tokio Hospital, \$25.....	65 00
<i>Great Barrington</i> —"Two Boys," for salary of Rev. S. Coolidge.....	5 00
<i>Lanesboro</i> —St. Luke's, "Isaac," Colored.....	50
<i>Laurence</i> —Grace, Domestic.....	40 00
Rev. Mr. Amory, for Miss Carter's expenses.....	2 00
<i>Lee</i> —St. George's, of which for Miss Carter's expenses, \$1.50.....	8 13
<i>Longwood</i> —Church of Our Saviour, through Wo. Aux., Sp. for Bishop Garrett, \$10; Sp. for Mrs. Brierley, for a specific use, \$1; "A Member," Sp. for Tokio Hospital, \$2.....	13 00
<i>Lovell</i> —St. Anne's, Domestic, \$36.89; three Mite Chests, Domestic, \$8.....	44 89
<i>Lynn</i> —Incarnation, Sp. for Tokio Hospital.....	15 69
<i>Melrose</i> —Trinity Church, Domestic, \$5; Miss Carter's expenses, \$1.65; Sp. for Bishop Brewer, \$5.....	11 65
<i>Milford</i> —Trinity Church, Domestic.....	2 50
<i>Milville</i> —St. John's, Domestic.....	2 65
<i>New Bedford</i> —Grace, Foreign.....	94 64
<i>Newton</i> —Grace, Domestic.....	17 95
<i>Quincy</i> —Christ Church, through Wo. Aux., Sp. for Tokio Hospital.....	14 40
<i>Springfield</i> —Christ Church, through Wo. Aux., Domestic, \$58.10; Foreign, \$78.09; Rev. J. C. Brooks, for Miss Carter's expenses, \$5.....	141 19
<i>Woburn</i> —Trinity Church, Domestic, \$5; Foreign, \$5.....	10 00
<i>Miscellaneous</i> —S. S. Penny collections, through Wo. Aux., Sp. for "Massachusetts S. S." Scholarship, Utah.....	40 00
"A Friend," through Wo. Aux., Sp. for Mrs. Brierley, for a specific use.....	5 00
Western Convocation, for Miss Carter's travelling expenses.....	4 15
"A Friend," through Wo. Aux., Sp. for Mrs. Brierley, for a specific use.....	1 00
"A poor woman," through Wo. Aux., Sp. for Mrs. Brierley, for a specific use.....	03

(Fordham)—Chapel of the Home for Incapables, Domestic, \$3.24; Foreign, \$3.25	6 49	Collamer—St. Paul's, Foreign.....	4 25
Holy Communion, "C. W. O.", Domestic, \$200; Foreign, \$100; "L. E. O.", Domestic, \$200.....	500 00	Mount Vernon—St. Paul's, Domestic.....	5 00
Mrs. J. J. Astor, through Niobrara League, Sp. for building a place of worship for the Sisseton Indians.....	300 00	South Toledo.—St. Paul's.....	6 00
Mrs. Samuel Wetmore, through Niobrara League, Sp. for bell at St. John's Chapel, South Dakota.....	125 00	Toledo—Grace.....	1 00
The Misses Collins, for "Bishop Bedell" Scholarship, St. John's School, South Dakota.....	60 00	PENNSYLVANIA—\$9,254.01	
Mrs. George Cabot Ward, through Niobrara League, Sp. for St. Mary's School, dining, teachers' rooms, etc., South Dakota.....	50 00	Clifton Heights—St. Stephen's, Foreign....	21 44
Mr. George and Miss Alice Westervelt, through Wo. Aux., for "Anna T. Westervelt" Scholarship, St. Agnes' School, Osaka.....	40 00	Coatesville—Trinity Church, Foreign.....	25 86
Miss M. E. Robert, Domestic, \$20; Foreign, \$20.....	40 00	Jenkintown—Church of Our Saviour, of which Domestic, \$50; Foreign, \$50.....	153 10
Miss E. A. Prall, for "Bishop Penick" Scholarship, Cape Mount School.....	25 00	Lower Merion—"A. In Memoriam," Indian.....	20 00
Mrs. J. H. Ten Broeck, for "Ten Broeck Memorial" Scholarship, Cape Mount.....	25 00	Norristown—St. John's, Domestic, \$43; through Wo. Aux., for Mrs. Wakeman's salary, \$5.....	48 00
Mrs. Samuel Lawrence, through Niobrara League, for St. Mary's School, South Dakota.....	20 00	Philadelphia—Advent, through Wo. Aux., Sp. for Foreign Missionaries' Fund.....	1 00
Mr. John Alsop King, Domestic.....	15 00	Ascension, through Wo. Aux., for Mrs. Wakeman's salary, \$5; Sp. for repairs on Church of St. Michael and All Angels', Charlotte, N. C., \$4.25.....	9 25
Miss Emma Totten, Foreign.....	2 00	Atonement, through Indian Hope Association, Indian.....	27 00
Nyack—Grace.....	49 00	Calvary, through Wo. Aux., for "Anna Rumney" Scholarship, St. Paul's School, Tokio, \$3; Sp. for Foreign Missionaries' Fund, \$2; Sp. for Tokio Hospital, \$1.....	6 00
Poughkeepsie—Church of the Holy Comforter, Domestic.....	9 57	(Germantown)—Calvary, Domestic.....	178 00
Riverdale—Mrs. Susan E. Robinson, Domestic.....	5 00	Christ Church, Foreign, \$159.56; through Wo. Aux., for Mrs. Wakeman's salary, \$10.....	169 56
Rye—Christ Church, through Wo. Aux., Sp. for Mrs. Brewer's Hospital, Montana, \$67.70; Sp. for Scholarship, Salt Lake City, \$40.....	107 70	Christ Church Chapel, through Wo. Aux., Sp. for Tokio Hospital.....	10 00
Scarsdale—St. James', through Wo. Aux., Miss Carrie T. Drake, Sp. for Tokio Hospital.....	10 00	(Germantown)—Christ Church, through Wo. Aux., for Mrs. Wakeman's salary, \$10; "Anna Rumney" Scholarship, St. Paul's School, Tokio, \$1.....	11 00
Sing Sing—Trinity Church.....	31 00	Covenant, through Wo. Aux., for Miss Mailes' salary.....	5 00
Yonkers—St. John's, Foreign (additional) \$55; through Niobrara League, Sp. for St. Mary's School, dining, teachers' rooms, etc., South Dakota, \$25; through Wo. Aux., for "Virginia Clark" Scholarship, Emma Jones School, Shanghai, \$20; Sp. for Tokio Hospital, \$25.....	125 00	Grace, through Indian Hope Association, Indian, \$54; S. S., for Africa, \$50.....	104 00
Miscellaneous—Staten Island Branch Niobrara League, for "Staten Island" Scholarship, Hope School, South Dakota, \$60; "Staten Island" Scholarship, St. John's School, South Dakota, \$60.....	120 00	Church of the Holy Comforter, Memorial, Domestic, \$51.04; Foreign, \$36.30; Miss Anna Stevenson, through Wo. Aux., Sp. for repairs on Church of St. Michael and All Angels', Charlotte, N. C., \$5.....	92 34
Niobrara League, Sp. for St. Mary's School, dining, teachers' rooms, etc., South Dakota.....	50 00	Church of the Holy Trinity, Foreign, \$3,481.17; Sp. for Jaffa, "In Memoriam T. H. M., Jr.," \$25; through Indian Hope Association, Indian, \$22; through Wo. Aux., for Mrs. Wakeman's salary, \$50; "Bishop Stevens" Scholarship, St. John's College, \$50; Miss Mailes' salary, \$5; Sp. for Tokio Hospital, \$15; Sp. for salary of Mrs. Brent's female assistant, \$45.....	3,693 17
Lenten Mite Chest.....	99 00	Incarnation, through Wo. Aux., Domestic.....	100 0
NORTH CAROLINA—\$4.00		Church of the Mediator, through Wo. Aux., for "Anna Rumney" Scholarship, St. Paul's School, Tokio.....	5 00
Lincolnton—"Mrs. C.".....	1 00	St. Andrew's, Foreign, \$170.72; Society for Promotion of Religion, for Orphan Asylum, Cape Palmas, \$25; Bridgman Memorial School, \$25; "A Widow," Sp. for Jaffa, \$1; S. S., for "W. F. Padcock" Scholarship, Cape Mount, \$25; through Wo. Aux., for Mrs. Wakeman's salary, \$10.....	256 72
Raleigh—St. Augustine's, Foreign.....	3 00	(West)—St. Andrew's, Domestic.....	51 34
NORTHERN NEW JERSEY—\$82.93		St. James', Domestic, \$864.32; Foreign, \$364.32; through Wo. Aux., for Mrs. Wakeman's salary, \$26; Sp. for salary of teacher under Rev. G. B. Cooke, Louisville, Ky., \$61; Sp. for repairs on Church of St. Michael and All Angels', Charlotte, N. C., \$20.....	835 64
Newark—St. Barnabas'.....	8 58	St. Jude's, Indian, \$50; Colored, \$47.50; Sp. for Mrs. Brent, \$2.50; through Wo. Aux., for Mrs. Wakeman's salary, \$5; Sp. for Bishop Walker, \$3.....	108 00
Orange—St. Mark's, Mite Chest 1,579, Domestic.....	3 35	St. Luke's, through Wo. Aux., for "Bishop Stevens" Scholarship, St. John's College, \$2; Sp. for St. Mary's Orphanage, Shanghai, \$2; Sp. for repairs on Church of St. Michael and All Angels', Charlotte, N. C., \$26; through Indian Hope Association, Indian, \$7.....	37 00
South Orange—Holy Communion, Indian, \$25; Colored, \$25.....	50 00	(Germantown)—St. Luke's, Foreign.....	141 57
Summit—Calvary, Foreign.....	21 00		
OHIO—\$66.00			
Akron—St. Paul's S. S., Domestic, \$17.47; Indian, \$13.16; Bishop Tuttle's work, \$11.47.....	42 10		
Ashtabula—Grace, Foreign.....	1 65		
Cleveland—Church of the Good Shepherd, Domestic.....	6 00		

NOTE.—In the March SPIRIT OF MISSIONS, \$10 from Miss Cushman, through Niobrara League, credited to Church of the Holy Communion should have been credited to Church of the Holy Apostles.

St. Mark's, through Indian Hope Association, Indian.....	15 00	S., for "St. Michael's" Scholarship, St. Paul's School, South Dakota, \$60; Indian, \$10.....	125 00
(Frankford)—St. Mark's, through Indian Hope Association, Indian, \$17; Sp. for furnishing servants' room, St. Mary's School, South Dakota, \$25; through Wo. Aux., Sp. for repairs on Church of St. Michael and All Angels', Charlotte, N. C., \$10.....	52 00	Crompton—St. Philip's, through Wo. Aux., for Miss Riddick's salary.....	50
(West)—St. Mary's, through Indian Hope Association, Indian, \$1; through Wo. Aux., for Mrs. Wakeman's salary, \$10; Sp. for Foreign Missionaries' Fund, \$3.....	14 00	Providence—All Saints' Memorial, Domestic, \$41.77; Colored, \$6.64; Indian, \$9.18; Foreign, \$44.71; S. S., for Scholarship, St. John's School, South Dakota, \$20.23; "Bishop Henshaw" Scholarship, St. John's College, \$57.92; through Wo. Aux., for Miss Riddick's salary, \$2.....	182 45
St. Matthias', Foreign.....	117 50	St. John's, Colored, \$303.46; through Wo. Aux., for Miss Riddick's salary, \$33; "Carrington" Scholarship, Cape Mount, \$5; Educational Fund, \$2.50; Sp. for Foreign Missionaries' Fund, \$2.50.....	346 46
(Germantown)—St. Michael's, through Wo. Aux., of which Sp. for Foreign Missionaries' Fund, \$2.....	12 00	St. Stephen's, through Wo. Aux., for Miss Riddick's salary.....	5 00
St. Peter's, through Indian Hope Association, Indian, \$91.40; through Wo. Aux., for Educational Fund, \$10; Young Ladies' Bible Class, Sp. for Tokio Hospital, \$50.60.....	152 00	The late Mrs. Carrington, through Wo. Aux., Sp. for Hospital in Montana.....	20 00
St. Stephen's, through Wo. Aux., for Mrs. Wakeman's salary, \$20; "Bishop Stevens" Scholarship, St. John's College, \$5; Educational Fund, \$5; Miss Mailes' salary, \$5; "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, \$5; repairs on Church of St. Michael and All Angels', Charlotte, N. C., \$5.....	45 00	Warwick—St. Mary's, through Wo. Aux., for Miss Riddick's salary.....	5 00
(West)—Church of the Saviour, through Wo. Aux., for Cape Mount School, \$5; "J. C. Emery" Scholarship, Orphan Asylum, Cape Palmas, \$1; "Bishop Stevens" Scholarship, St. John's College, \$1; Sp. for Tokio Hospital, \$1; "Members" Sp. for repairs on Church of St. Michael and All Angels', Charlotte, N. C., \$15.....	23 00	Miscellaneous—Mrs. Edwin C. Larned, through Wo. Aux., for Miss Riddick's salary, \$5; Sp. for Foreign Missionaries' Fund, \$5.....	10 00
"R", for St. John's College, \$30; \$50 each for the work of Bishops Morris, Paddock, Elliott, Brewer and Whipple.....	250 00	Rev. Dr. W. R. Babcock, through Wo. Aux., for Miss Riddick's salary.....	10 00
"S. C.", S. E. G. and D. N. Morrison, Foreign.....	10 00	SOUTH CAROLINA—\$21.00	
Miss Anna Stevenson, through Wo. Aux., Sp. for repairs on Church of St. Michael and All Angels', Charlotte, N. C.....	5 00	Anderson—Grace, Foreign.....	8 00
Mrs. F. Graff, through Wo. Aux., Sp. for children's cot in F. C. Paddock Hospital.....	5 00	Cheraw—St. David's, "S.", Domestic, \$2.50; Foreign, \$2.50.....	5 00
(Germantown)—Mrs. C. L. Kilburn, Sp. for personal benefit of Miss Purple.....	5 00	Edisto Island—Trinity Church.....	10 00
Mrs. Thos. Nelson, through Wo. Aux., Sp. for Rev. C. B. Perry, for St. Mary's Orphanage, Baltimore.....	1 00	Ridgway—St. Stephen's.....	3 00
Proceeds of sale of ten shares U. N. J. Railway & C. Co.'s stock, Sp. for school-house, for benefit of colored people at Cairo, Ill.....	2,287 00	SOUTHERN OHIO—\$271.35	
Rockdale—Calvary S. S., Domestic, \$5; Foreign, \$5; Infant Class, Sp. for Mrs. Laning, \$5.....	15 00	Cincinnati (Clifton)—Calvary, Foreign.....	132 53
Westchester—Church of the Holy Trinity, through Wo. Aux., for Africa, \$40; China, \$40.....	50 00	Christ Church S. S., for "Christ Church" Scholarship, Cape Mount School.....	25 00
Miscellaneous—Meeting of Wo. Aux., Sp. for repairs on Church of St. Michael and All Angels', Charlotte, N. C., \$12.76; through Indian Hope Association, Indian, \$12.76.....	25 52	St. Paul's, through Wo. Aux., Domestic, \$37.40; Foreign, \$37.99.....	75 39
PITTSBURGH—\$300.91		Portsmouth—All Saints', through Wo. Aux., Domestic.....	11 60
Meadow—Christ Church, through Wo. Aux., Foreign.....	20 00	Zanesville—St. James', Foreign.....	26 83
Miles Grove—Grace.....	17 78	SPRINGFIELD—\$1.15	
Oil City—Christ Church S. S., Indian.....	5 30	Havana—St. Barabas', Foreign.....	1 15
Pittsburgh—Calvary, Foreign.....	157 96	TENNESSEE—\$5.50	
St. Andrew's, through Wo. Aux., for Miss Wong's salary.....	69 00	Memphis—Church of the Good Shepherd....	5 50
Trinity Church.....	30 87	TEXAS—\$4.00	
QUINCY—\$10.00		Brenham—St. Peter's, Domestic.....	4 00
Rock Island—Trinity Church.....	10 00	VIRGINIA—\$151.58	
RHODE ISLAND—\$704.41		Albemarle Co.—Frederick Parish, Charlottesville, Christ Church, Domestic, \$10; Foreign, \$10.....	20 00
Bristol—St. Michael's, "Benevolent" Society, through Wo. Aux., for Miss Riddick's salary, \$34; Educational Fund, \$11; Sp. for Foreign Missionaries' Fund, \$10; S.....		Campbell Co.—St. Paul's, Domestic, \$30; Japan, \$20.....	50 00
		Clark Co.—Grace, Indian.....	7 43
		Essex Co.—South Farnham Parish, Foreign.....	6 00
		Fauquier Co.—Piedmont Parish, Emmanuel Church, Aid Society, through Wo. Aux., for salary fund.....	5 00
		Hanover Co.—St. Paul's, "L. W.", Domestic.....	5 00
		Henrico Co.—St. Andrew's, Foreign.....	10 00
		Nansemond Co.—St. John's.....	3 00
		Nottoway Co.—St. Luke's, Foreign.....	6 00
		Pittsylvania Co.—Camden Parish, Epiphany, Domestic.....	15 15
		Rockbridge Co.—"C. S. M.", Sp. for Bishop Walker for Indian work.....	20 00
		Westmoreland Co.—Washington Parish....	3 00
		WESTERN MICHIGAN—\$40.12	
		Coldwater—St. Mark's S. S., Domestic.....	10 00
		Grand Rapids—St. Paul's, Foreign.....	2 00
		Ionia—St. John's, Foreign.....	5 86
		Ludington—Grace, Foreign.....	1 48
		Manistee—St. Paul's, Indian.....	1 00
		Marshall—Trinity Church, Domestic.....	5 37

<i>Muskegon</i> —St. Paul's, Domestic, \$4.40; Foreign, \$2.20.....	6 60	SOUTH DAKOTA—\$7.60	
<i>Newaygo</i> —St. Mark's	1 21	<i>Pine Ridge</i> —Church of the Holy Cross, Domestic.....	7 00
<i>Pentwater</i> —St. James'	68	<i>St. Andrew's Station</i> , Domestic.....	60
<i>Rockford</i> —St. James'	2 55		
<i>Saugatuck</i> —All Saints', Foreign.....	2 00	NORTHERN TEXAS—\$18.50	
<i>Stanton</i> —Mission, Domestic	87	<i>Dallas</i> —St. Matthew's, Domestic.....	17 20
<i>Three Rivers</i> —Trinity Church.....	50	<i>Honey Grove</i> —St. Mark's, Domestic.....	1 30
WESTERN NEW YORK—\$175.81			
<i>Buffalo</i> —St. John's, "A Lady, thank-offering," Domestic, \$50; through Wo. Aux., for "Samuel Richard Fuller" Scholarship, St. Mary's Hall, Shanghai, \$40.....	90 00	WESTERN TEXAS—\$17.00	
<i>St. Paul's S. S., Sp. for Rev. L. H. Wells, Tacoma</i>	50 00	<i>Luling</i> —Annunciation, Domestic.....	7 00
<i>Canandaigua</i> —St. John's S. S.	5 00	<i>San Antonio</i> —St. John's, through Wo. Aux., Sp. for Tokio Hospital.....	5 00
<i>Geneva</i> —St. Peter's Memorial, Mite Chests, Domestic	20 81	<i>St. Mary's Hall</i> , through Wo. Aux., Sp. for Tokio Hospital.....	5 00
<i>Rochester</i> —St. Paul's, through Wo. Aux., Sp. for "St. Paul's" Scholarship, Logan.....	10 00		
WEST VIRGINIA—\$133.82		NORTHERN CALIFORNIA—\$45.85	
<i>Charlestown</i> —Zion, Foreign, \$33.06; Indian, \$32.47; Colored, \$28.08; "Rev. H. W. Parker" Scholarship, Bishop Boone Memorial School, Wuchang, \$8.05.....	101 66	<i>Benicia</i> —St. Paul's.....	25 00
<i>Clarksburg</i> —Christ Church, Domestic.....	12 50	<i>Eureka</i> —Christ Church, Domestic, \$10; Foreign, \$10.....	20 00
<i>Shepherdstown</i> —Trinity Church, Domestic.....	12 81	<i>Suisun</i> —Grace, Domestic.....	85
<i>Wheeling</i> —St. Luke's, Domestic.....	6 85		
WISCONSIN—\$37.52		NEW MEXICO AND ARIZONA—\$9.50	
<i>Delavan</i> —Christ Church, Domestic, \$16.63; Foreign, \$17.79	34 42	<i>Albuquerque</i> —St. John's.....	5 50
<i>Hudson</i> —St. Paul's, Foreign.....	1 60	<i>Mesilla</i> —Mission, Domestic.....	4 00
<i>Kenosha</i> —St. Matthew's.....	1 50		
OREGON—\$13.25		WASHINGTON MISSION—\$14.20	
<i>Astoria</i> —Grace, Foreign.....	1 50	<i>Olympia</i> —St. John's, Foreign.....	4 50
<i>Cove</i> —Ascension, Domestic	8 00	<i>Seattle</i> —Trinity Church, Domestic.....	9 70
<i>Portland</i> —St. Matthew's, Domestic, \$2.50; Foreign, \$1.25	3 75		
COLORADO—\$8.73		INDIAN TERRITORY—\$5.00	
<i>Alamosa</i> —St. Thomas', of which S. S., 60cts.	3 23	<i>Muskogee</i> —Miss M. Fitzpatrick.....	5 00
<i>Fort Lewis</i> —Union S. S., Sp. for St. Mary's Orphanage, Shanghai.....	5 50		
UTAH AND IDAHO—\$17.40		MISCELLANEOUS—\$133.57	
<i>Salt Lake City</i> —St. Paul's, Domestic.....	17 40	Atlantic Mutual Insurance Co. Script, Foreign.....	92 25
		"Mites for Missions, In Memoriam," Foreign.....	20 00
		Sale of cuts.....	8 60
		"Mrs. H. L. L.", Domestic.....	6 72
		"Friends".....	5 00
		"A Friend," Foreign.....	1 00
		Receipts for the month.....	36,580 26
		Amount previously acknowledged.....	350,649 91
		Total receipts since September 1st, 1885....	<u>\$387,180 17</u>

APPROPRIATED.

DOMESTIC—of which for Indian Missions, \$39,355; for missions to Colored people, \$20,700, and one-half central expenses.....	\$196,121 51
FOREIGN—Africa, China, Japan, Haiti and the Mission School in Greece (and \$1,500 for Cuba) and one-half central expenses.....	\$151,677 20
Total.....	<u>\$347,798 71</u>

RECEIVED.

(Exclusive of Legacies and Specials)

SEPTEMBER 1ST, 1885, TO FEBRUARY 1ST, 1886.

DOMESTIC—of which designated for Indian Missions, \$9,299.98; missions to Colored people, \$2,447.36 including one-half of general offerings.....	\$80,261 22
FOREIGN—Including one-half of general offerings.....	\$68,858 82
Total.....	<u>\$149,120 04</u>

Still required before September 1st, 1886, for Domestic Missions.....	\$115,860 29
for Foreign Missions.....	\$82,818 38
Total.....	<u>\$198,678 67</u>

SCHOLARSHIPS IN THE FOREIGN FIELD.

ST. JOHN'S COLLEGE, SHANGHAI, CHINA.*

Appropriation for 1885-86, 4,100 Taels, say \$5,330.

Scholarships (Preparatory). \$40; (Collegiate), \$70 and (Divinity and Medical) \$100 each, per annum.
 [\$70 Scholarships wanted at present for undergraduates, and \$100 Scholarships for Medical Students.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Susan M. Schereschewsky (Divinity)...	A Lady of New York. (Endowed.)
Cornelia Jay (Divinity).....	Woman's Committee on Work for Foreign Missionaries. (Endowed.)
Woman's Auxiliary (Divinity).....	Woman's Auxiliary at large. (Endowed.)
Lydia Mary Fay Memorial (Divinity)...	Massachusetts Branch Woman's Auxiliary. (Endowed.)
Bishop Boone Memorial.....	Maryland Branch Woman's Auxiliary. (Endowed.)
William Ely.....	(Endowed.)
Edward A. Washburn.....	Calvary Church, Foreign Mission Association, New York. (Endowed.)
T. Streetfield Clarkson (in Memoriam)	Miss Elizabeth Clarkson, Potsdam, N. Y.
Levinus Clarkson (In Memoriam).....	Miss Fredericka Clarkson, Potsdam, N. Y.
Bishop Henshaw.....	All Saints' Memorial, Providence, R. I.
Berkeley (Divinity).....	St. Luke's Chapel, Berkeley Divinity School, Middletown, Conn.
Peet.....	St. Ann's Sunday-school, Brooklyn, L. I.
St. Thomas.....	St. Thomas' Young Ladies' Foreign Missionary Society, New York.
Long Island.....	Woman's Auxiliary, Diocese of Long Island.
Bishop Stevens (Divinity).....	Through Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
Bishop Hopkins (Divinity).....	Rock Point Girls' Missionary Society, Burlington, Vermont, through Woman's Auxiliary. [Expires July 1st, 1886.]
The Rev. C. T. Olmsted (Divinity).....	Members of Trinity Chapel Branch, through Committee on Work for Foreign Missionaries, Diocese of New York.
Bishop Bedell.....	Through Woman's Auxiliary, Diocese of Ohio.
Julia Bedell.....	Through Woman's Auxiliary, Diocese of Ohio.
Lavinia Clarkson (Divinity).....	Estate of Mrs. T. S. Clarkson. (Endowed.)
Ann Mary Clarkson (Divinity).....	Miss F. Clarkson, Zion Church, Colton, N. Y.
Elizabeth Clarkson Memorial (Divinity)	The said Missionary Society, Hartford Conn. (Endowment in progress.)
Trinity College Missionary Society....	The Episcopal Hospital, Philadelphia, Pa.
Alonzo Potter (Preparatory).....	The University of the South, Bishop Boone Missionary Society, Sewanee, Tenn.
Sewanee (Preparatory).....	St. Peter's Young Ladies' Missionary Society, Baltimore, Md.
Bishop Atkinson (Preparatory).....	Trinity Sunday-school, Newark, N. J.
James Houston Eccleston.....	Trinity Church, Mount Holly, N. J.
Charles Bispham.....	Mrs. Samuel Ridout, Annapolis, Md.
Rev. Samuel Ridout Memorial.....	
*DUANE HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum. [No new Scholarships taken.]	
Bishop Henshaw.....	A Gentleman, St. Peter's, Baltimore, Md.
Julius Granmer.....	St. Peter's Young Ladies' Society, Baltimore, Md.
Edward W. Syle.....	Church of the Advent, Philadelphia, Pa., Miss E. N. Biddle.
Grace.....	Grace Church, Orange, N. J., Mrs. Mary F. Cox.
Grace Church.....	Grace Church Sunday-school, Petersburg, Va.
St. Luke's.....	Through Miss Mary Lewis, Philadelphia, Pa.
Hope.....	Christ Church, Ladies' Missionary Society, Rye, N. Y.
Bishop Griswold.....	St. Michael's, Bristol, R. I.
Leighton Coleman.....	St. Mark's Sunday-school, Mauch Chunk, Pa.
Jarvis Buxton.....	Trinity Church, Asheville, N. C., through Woman's Association.
Mrs. Emily L. Hewson.....	St. Paul's, Albany, N. Y. (Endowed.)
Dr. Haight.....	St. Paul's Chapel, Woman's Missionary Society, New York.
Montgomery.....	Church of the Incarnation Sunday-school, New York.
Theological Seminary (Divinity).....	Theological Seminary of Virginia, Missionary Society.
Dudley Tyng.....	Mrs. S. D. Dwyer, Brenham, Texas
Preston (Divinity).....	Under bequest of Mrs. Preston, Pittsburgh, Pa. (Endowed.)
Frances Stanton.....	Mrs. Hugh Allen, through Woman's Auxiliary, Diocese of Long Island.
Bishop Seabury.....	St. James' New London, Conn., through Woman's Auxiliary.
Mrs. Anna L. Paddock.....	Christ Church, Fitchburg, Mass. (one-half), thro' Woman's Aux.
Richard B. Duane.....	All Saints', Worcester, Mass. (one-half),
Sandusky.....	Grace Church Sunday-school, Orange, N. J.
Ormsby Phillips.....	Grace Church, Sandusky, Ohio, through Woman's Auxiliary.
Samuel Cooke.....	St. Andrew's, Pittsburgh, Pa., Woman's Missionary Association,
Zion Church, Wappinger's Falls.....	Mrs. O. Phillips.
	St. Bartholomew's, New York, N. Y., through Woman's Auxiliary.
	Zion, Wappinger's Falls, N. Y., through Woman's Auxiliary.
*BAIRD HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum. [No new Scholarships taken.]	
Rev. Dr. Brooks.....	Christ Church Sunday-school, Cincinnati, Ohio.
Eliza Carrington.....	St. John's, Richmond, Va.
Dudley Tyng.....	Holy Trinity Church, New York, Woman's Missionary Association.
William A. Robinson.....	St. Andrew's Sunday-school, Louisville, Ky.
Calvary Sunday-school.....	Calvary Church Sunday-school, Pittsburgh, Pa.
Bishop Hobart.....	Trinity Church, New York, "A Few Members," thro' Woman's Aux.
Lenten Offering.....	Mrs. M. H. Buck, Emporia, Kansas.
Emma Clark.....	Christ Church, Springfield, Mass., through Woman's Auxiliary.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
Williams.....	"L", Chicago, Ill.
Nativity.....	Church of the Nativity Sunday-school, Philadelphia, Pa.

* Duane Hall and Baird Hall are now buildings on the College foundation. The lists belonging to these formerly distinct schools are, however, published under their respective captions for convenience.

ST. MARY'S HALL, (GIRLS' SCHOOL), SHANGHAI, CHINA.*

Appropriation for 1885-86, 1,500 Taels, say \$1,950. Scholarships, each, \$40 per annum.

[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Bishop Jaggar.....	Diocese of Southern Ohio, through Woman's Auxiliary.
Louise Scofield.....	St. John's Sunday-school, Clifton, Staten Island.
Maria C. Stoddard.....	St. John's Girls' Class, Jersey City, N. J.
Margaret K. Burtis.....	"A Lady," Philadelphia, Pa.
Zion Church, Wappinger's Falls.....	Zion Church, Wappinger's Falls, N. Y.
Catharine E. Jones Memorial.....	District of Columbia Branch, Woman's Auxiliary.
Kebble.....	St. Peter's, Woman's Missionary Association, Westchester, N. Y.
Isabel C. Habersham.....	Christ Church, Savannah, Ga., "A Member."
Mrs. Frances C. Henderson.....	Grace Church, Ladies' Mite Society, Orange, N. J.
Bertha Leffingwell.....	St. Mary's School, Knoxville, Ill.
Maria Kip.....	St. Luke's Church Guild, San Francisco, Cal. [Expires October 1st, 1886.]
Samuel Richard Fuller.....	St. John's Church, Mission League, Buffalo, N. Y.
Emma W. Cooke.....	St. Bartholomew's Missionary Guild, New York.

BRIDGMAN MEMORIAL SCHOOL.*

[No new Scholarships taken.]

Edmund Lincoln B.....	"Mrs. N. E. B.," New York.
Louisa C. Tuthill.....	Trinity Church, Woman's Missionary Association, Princeton, N. J.
St. Mark's.....	St. Mark's, Woman's Missionary Association, Frankford, Pa.
Bishop Meade.....	Woman's Association, Norfolk, Va.
Eleuthera Smith.....	Christ Church Sunday-school, Christiana Hundred, Del.
Bishop M. A. De W. Howe.....	"E. W. H.," Reading, Pa.
Yan-Yung.....	St. Paul's, Branch Woman's Auxiliary, Syracuse, N. Y.
Grace Church.....	Grace Church, Newton, Mass., through Woman's Auxiliary.
Christian Renton Loring (In Memo'm). ..	"Anonymous," Boston, Mass., through Woman's Auxiliary.
St. Paul's.....	St. Paul's, Brookline, Mass., through Woman's Auxiliary.
The North Carolina.....	"Messengers of Hope" (children throughout the State), through Miss Rebecca Cameron, Hillsboro', N. C. (Endowed.)

EMMA JONES SCHOOL *

[No new Scholarships taken.]

Cornelia Whipple.....	St. Mary's Hall, Faribault, Minn., through Woman's Auxiliary.
Aldert Smedes.....	St. Mary's School, Raleigh, N. C.
Helping Hand.....	Zion Church, Helping Hand Society, Rome, N. Y., through Woman's Auxiliary.
Rev. Alfred Blake, D.D.....	Harcourt Parish Sunday-school, Gambier, Ohio.
St. Paul's.....	St. Paul's, Boston, Mass., through Woman's Auxiliary.
St. Paul's Sunday-school.....	St. Paul's Sunday-school, Boston, Mass., through Woman's Aux.
Sarah F. Hoyt.....	St. John's Memorial Chapel, Cambridge, Mass., thro' Woman's Aux.
Marian Percy Browne.....	St. James', Boston Highlands, Mass., through Woman's Auxiliary.
Virginia Clark.....	Mrs. J. H. Clark, Yonkers, N. Y., through Woman's Auxiliary.
Hattie Kay.....	St. John's Sunday-school, New Haven, Conn.
Esther Punnett.....	St. Paul's Sunday-school, Edgewater, N. Y. [Expires December 31st, 1886.]
Arthur Brooks.....	Church of the Incarnation, New York, thro' Woman's Auxiliary.
Alice Fair.....	Ascension Sunday-school, Baltimore, Md., thro' Woman's Auxiliary.
Mary Donaghe.....	Trinity Church Sunday-school, Staunton, Va.
Good Shepherd.....	Church of the Good Shepherd, Dedham, Mass., thro' Woman's Aux.
Josephine Russell Bates.....	Rev. and Mrs. Daniel M. Bates, Clifton Heights, Penn.
Rev. Dr. E. A. Washburn.....	St. John's Sunday-school, Hartford, Conn.
Amelia Hamilton McAllister.....	Trinity Church, Elizabeth, N. J. [Renewed September 1st, 1885.]

BISHOP BOONE MEMORIAL (BOYS') SCHOOL, WUCHANG, CHINA.

Appropriation for 1885-86, 800 Taels, say \$1,040. Scholarships, each, \$40 per annum.

[Three more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Christ Church Sunday-school.....	Christ Church Sunday-school, Baltimore, Md.
Fay.....	Mrs. Matthew Clarkson, New York.
William H. Neilson.....	St. Michael's Sunday-school, Trenton, N. J.
Bishop Elliott.....	Christ Church, Savannah, Ga.
Benjamin A. Latimer.....	All Saints' Sunday-school, Philadelphia, Pa.
Bishop Patteson.....	Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Bishop Boone.....	Grandchildren of Bishop Boone, through the Rev. A. R. Walker.
Japanese.....	Rev. A. R. Morris, Osaka, Japan.
Rev. H. M. Parker Memorial.....	Zion Church, Charlestown, W. Va.
Matthew Harrison.....	St. James' Sunday-school, Leesburgh, Va.
Janie Vaughan.....	James L. Bowman, Brownsville, Pa.
St. James' Church.....	St. James', Downingtown, Pa.
Lavinia Clarkson.....	Trinity Church, Potsdam, N. Y., "A Member."
Joseph Richey Memorial.....	Mount Calvary Church, Baltimore, Md.
St. Mary's.....	St. Mary's S. S., West Philadelphia, Pa.
Rev. R. Francis Colton.....	Church of Our Saviour S. S., Jenkintown, Pa.
Arthur Lothrop Eddy.....	Christ Church, Rye, N. Y., Mrs. N. Eddy.

*The Bridgman Memorial School was several years ago transferred with the Emma Jones School to the new building erected on the St. John's College estate, and known as St. Mary's Hall. The distinction between the Schools is, however, preserved so far as the old Scholarships are concerned.

JANE BOHLEN MEMORIAL (GIRLS) SCHOOL, WUCHANG, CHINA.*

Appropriation for 1885-86, 400 Taels, say \$520. Scholarships, each, \$40 per annum.

[No new Scholarships taken at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Paul's.....	St. Paul's, Newburyport, Mass., through Woman's Auxiliary.
Lydia Mary Fay.....	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.

ST. PAUL'S (BOYS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1885-86, \$500 Mexicans, say \$475. Scholarships, each, \$40 per annum.

[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar.....	Mrs. Robert Edgar, through Christ Church, Woman's Missionary Association, Pelham, N. Y.
Arthur Van Rensselaer.....	Mrs. William Van Rensselaer, Rye, N. Y.
Horatio Chickering Memorial (Divinity)	Estate of Mrs. Chickering, Mass. (Endowed.)
Holmes.....	Mr. Daniel Holmes, St. Luke's Church, Brockport, N. Y.
Mission Helpers.....	All Saints' Mission Helpers' Association (Moyamensing), Philadelphia, Pa.
Okeson Memorial.....	St. Paul's Sunday-school, Norfolk Va.
Bishop Manton Eastburn.....	St. Paul's, Boston, Mass., "A Member."
Anna Rumney.....	Diocese of Pennsylvania, through Woman's Auxiliary.

ST. MARGARET'S (GIRLS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1885-86, \$1,000 Mexicans, say \$950. Scholarships, each, \$40 per annum.

[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church.....	Grace Church, Woman's Foreign Missionary Association, New York.
St. Thomas.....	St. Thomas', Ladies' Missionary Association, New York.
Frances Shirley Erving.....	Mrs. Wm. Van Rensselaer, Rye, N. Y., through Woman's Auxiliary.
Bowman.....	"L," Chicago, Ill.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's Church, Brockport, N. Y.
Gowan Hodoki.....	"J. W. S.," Thank-offering, St. John's Church, New Haven, Conn.
Dela Howe.....	St. Luke's Sunday-school, Roselle, N. J.
John Cotton Smith Memorial.....	St. Barnabas' Sunday-school, Newark, N. J.
Clarens.....	Clarens Missionary Society, Alexandria, Va. [Expires July 1st, 1886.]
Ann Ritchie.....	All Saints' Sunday-school, Philadelphia, Pa.
Susie Morris.....	Grace Church Sunday-school Bible Class, Richmond, Va.
Edmund Guilbert.....	Church of the Holy Spirit, New York, N. Y., Woman's Missionary Association.
Gardiner.....	Diocese of Albany, through Woman's Auxiliary.
Bishop Gillespie.....	Diocese of Western Michigan, through Woman's Auxiliary.
Bishop Johns.....	Woman's Missionary Association, Norfolk, Va.
Brent Good.....	Mr. Brent Good, through Committee on work for Foreign Missaries, Diocese of New York.
St. Mark's League.....	St. Mark's Friendly League, through Woman's Auxiliary, Washington, D. C.
A. B. W. Allen.....	Calvary S. S., Louisville, Ky.
Loving Heart.....	The Children's League, through Woman's Auxiliary.
St. Anne's.....	St. Anne's S. S., Lowell, Mass.
Incarnation.....	Church of the Incarnation S. S., New York, N. Y.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Griswold.....	St. Michael's, Bristol, R. I. "A family."
Trinity Church.....	Trinity Sunday-school, Waterbury, Conn.
Hilga Houghton.....	Christ Church S. S., Charlottesville, Va.
Kate McClellan.....	St. Peter's S. S., Baltimore, Md.

ST. TIMOTHY'S (BOYS') SCHOOL, OSAKA, JAPAN.

Appropriation for 1885-86, \$1,200 Mexicans, say \$1,140. Scholarships, each, \$45 per annum.

[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Howard Duane Memorial.....	Mrs. R. B. Duane, New York.
St. Peter's.....	St. Peter's S. S., Perth Amboy, N. J.
Pinckney Henderson Adams (In Mem.)	Mrs. Frances C. Henderson, Orange, N. J.
Grace Church.....	Grace Church S. S., Lawrence, Mass.
Massachusetts S. S.....	Penny Collections, through Woman's Auxiliary.
Bishop B. H. Paddock.....	Ladies of St. Paul's, Boston, through Woman's Auxiliary.
Holmes.....	Mrs. Mary J. Holmes, Brockport, N. Y.
Japan.....	Mrs. M. Taylor, Burnt Hills, N. Y.
Mary Tyng.....	St. James', "A Member," North Cambridge, Mass. thro' Wo. Aux.

*Temporarily suspended; payments accumulating.

ST. AGNES' (GIRLS') SCHOOL, OSAKA, JAPAN.

Appropriation for 1885-86, \$2,037 Mexicans, say \$1,935. Scholarships, each, \$40 per annum.

[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Ann Maria Jay.....	Christ Church, Woman's Missionary Association, Rye, N. Y.
Sarah P. Doremus.....	Church of the Holy Trinity, Woman's Missionary Society, New York.
Margaret Hubbard (In Memoriam).....	Trinity Church, Columbus, Ohio, through Woman's Auxiliary.
Jane Stewart.....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Randolph.....	St. Paul's, Woman's Missionary Society, Alexandria, Va.
Easter.....	Trinity Sunday-school, Boston, Mass., through Woman's Auxiliary.
Abby R. Loring.....	A Few Friends, through Woman's Auxiliary.
St. Michael's.....	St. Michael's Sunday-school, New York, through Woman's Auxiliary.
Perinchief.....	Trinity Church, Mt. Holly, N. J.
Howland.....	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anna.....	Mrs. George N. Titus, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna T. Westervelt.....	Mrs. W. Harmon Brown, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna T. Brown.....	Christ Church, Woman's Missionary Association, New York.
Edith Wilmerding.....	St. James', "A Member," North Cambridge, Mass., through Woman's Auxiliary.
St. James'.....	St. Peter's Sunday-school, Plymouth, Pa.
St. Peter's.....	Christ Church, "A Member," Fitchburg, Mass., thro' Woman's Aux.
Fanny Maria Tyler (Memorial).....	Christ Church, Cambridge, Mass.,
Apthorp.....	St. James', North Cambridge, Mass., } thro' Woman's Auxiliary.
Margaret D. Carter (Memorial).....	St. John's, Cambridge, Mass.,
Pure in Heart (Memorial).....	St. Peter's, Cambridge, Mass.,
Bishop Henry C. Potter.....	Trinity Church, "E. M. B.," thro' Woman's Aux., Boston, Mass.
Chase Memorial.....	Church of the Heavenly Rest, New York, Mrs. Jay, through Woman's Missionary Association.
	Grace Church, New York, Woman's Missionary Association.
	Mrs. Samuel Ridout, Annapolis, Md.

FEMALE ORPHAN ASYLUM AND GIRLS' SCHOOL, CAPE PALMAS, AFRICA.

Appropriation for 1885-86, \$1,510. Scholarships, each, \$50 per annum.

[Sixteen more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Katie Widdis.....	St. Luke's Sunday-school, Philadelphia, Pa.
Paul Beck.....	St. Paul's, Albany, N. Y.
Rev. William Russell.....	St. Andrew's Sunday-school, Wilmington, Del.
Cornelia Prime B.....	"Mrs. N. E. B.," New York.
Elizabeth S. Douglass.....	Christ Church Sunday-school, Towanda, Pa.
"T. T.".....	Missionary Society, Hannah More Academy, Reisterstown, Md.
Sarah F. Hoyt.....	Emmanuel Church, Boston, Mass., through Woman's Auxiliary.
Fanny J. Fair.....	St. Peter's, Westchester, N. Y., through Woman's Auxiliary.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
"G. G.".....	Two workers of Trinity Chapel, New York.
Julia C. Emery.....	Pennsylvania Committee on Work for Foreign Missionaries.
Ascension Sunday-school.....	Church of the Ascension Sunday-school, Fall River, Mass., through Woman's Auxiliary.
Benjamin E. Cutler.....	St. Ann's Sunday-school, Brooklyn, N. Y.

HIGH SCHOOL (BOYS), CAVALLA, AFRICA.

Appropriation for 1885-86, \$1,200. Scholarships, each, \$40 per annum.

[Twenty-eight more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
William T. Henderson.....	St. Peter's Colored Sunday-school, Baltimore, Md.

HOFFMAN INSTITUTE (BOYS), CAVALLA, AFRICA.

Appropriation for 1885-86, \$900. Scholarships, each, \$75 per annum.

[Six more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Calvary Sunday-school.....	Calvary Sunday-school, Pittsburgh, Pa.
F. R. Rising.....	Trinity Church Sunday-school, Bergen Point, N. J.
Samuel D. Denison Memorial.....	Trinity Church Sunday-school, Boston, Mass., through Wo. Aux.
Bishop Auer Memorial.....	St. John's School, New York.
Emily L. Hewson.....	St. Paul's Church, Albany, N. Y., "A Member."

BOYS' AND-GIRLS' SCHOOL, CAPE MOUNT, AFRICA.

Appropriation for 1885-86, \$3,125. Scholarships, each, \$25 per annum.

[Bishop Ferguson desires six Scholarships for Medical Students at \$100 per annum each.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Jennette H. Platt.....	St. Peter's, Delaware, Ohio, through Woman's Auxiliary.
Orlando Crease.....	St. David's Sunday-school, Manayunk, Pa.
W. B. Stevens.....	"A Lady," through Woman's Auxiliary.
Harriet Schuyler.....	St. Paul's, Albany, N. Y.
Pauline Beck Hewson.....	Grace Church, Woman's Foreign Missionary Association, New York.
Grace Church No. 1.....	Miss C. L. Wolfe, of Grace Church Woman's Foreign Missionary Association, New York.
Grace Church No. 2.....	Mrs. Schuyler Skaats, St. Bartholomew's, New York, through Woman's Auxiliary.
W. A. Fair.....	Miss Eliza A. Prall, St. Bartholomew's, New York, through Woman's Auxiliary.
Bishop Penick.....	Mrs. N. E. Ten Broeck, St. Bartholomew's, New York, through Woman's Auxiliary.
Ten Broeck Memorial.....	St. Thomas', through Ladies' Missionary Society, New York.
Loomis.....	All Saints' Church, Frederick, Md.
C. C. Hoffman.....	Missionary Society, High School, Va.
Mary B. Blackford.....	Staten Island Branch of Woman's Auxiliary.
Staten Island No. 1.....	Trinity Sunday-school, Boston, Mass., through Woman's Auxiliary.
Staten Island No. 2.....	Church of the Incarnation Sunday-school, New York.
George M. Dexter Memorial.....	Holy Trinity Church, Harlem, New York, Sunday-school Classes of the Misses Garrett, J. Baldwin, and M. Baldwin, through Woman's Auxiliary.
George N. Hale.....	Rhode Island Branch Woman's Auxiliary.
R. H. McKim.....	St. John's, Richmond, Va.
Caroline Clark.....	Grace Church Sunday-school, Cincinnati, Ohio, Miss Seib's Class.
Carrington.....	Emmanuel Church Sunday-school, Newport, R. I.
Wright Weddell.....	Rev. F. Courtney, s.t.d., Boston, Mass., thro' Woman's Auxiliary.
Solomon Memorial.....	St. Paul's Sunday-school, Wilmington, N. C.
Walter Halstead.....	Miss E. Hoffman, Baltimore, Md. [Expires September 1st, 1886.]
Darius R. Brewer.....	W. A. Robinson, Jr., Memorial.
Emily Cleeve.....	John N. Norton.
Thomas Marshall Ambler.....	Turner.
Number One.....	Rev. John W. McCarty.
W. A. Robinson, Jr., Memorial.....	Christ Church Sunday-school.
John N. Norton.....	West Virginia.
Turner.....	J. A. Gambrell.
Rev. John W. McCarty.....	Eliza Jane Green.
Christ Church Sunday-school.....	Mary Cisco.
West Virginia.....	Lina Burt.
J. A. Gambrell.....	A. M. Randolph.
Eliza Jane Green.....	Henry A. Thompson.
Mary Cisco.....	Young Men's Bible Class.
Lina Burt.....	Christian Schmidt.
A. M. Randolph.....	Little Anna.
Henry A. Thompson.....	William V. Clark Memorial.
Young Men's Bible Class.....	Mary Louise Baldwin Memorial.
Christian Schmidt.....	Four W. J. Albert Scholarships.
Little Anna.....	St. Andrew's Sunday-school No. 1.
William V. Clark Memorial.....	St. Andrew's Sunday-school No. 2.
Mary Louise Baldwin Memorial.....	Wm. F. Pettet.
Four W. J. Albert Scholarships.....	Fannie Bowman.
St. Andrew's Sunday-school No. 1.....	Two Scholarships.
St. Andrew's Sunday-school No. 2.....	John Cotter.
Wm. F. Pettet.....	Sophia Hutchinson.
Fannie Bowman.....	R. A. Gibson.
Two Scholarships.....	R. B. Duane.
John Cotter.....	Rev. J. A. Massey, D.D.
Sophia Hutchinson.....	Maria Banyer.
R. A. Gibson.....	Quelly.
R. B. Duane.....	Thank Offering.
Rev. J. A. Massey, D.D.....	St. John's.
Maria Banyer.....	George Duhring.
Quelly.....	W. F. Paddock.
Thank Offering.....	Covenant.
St. John's.....	Faith Band.
George Duhring.....	Putnam.
W. F. Paddock.....	William W. Farr Memorial.
Covenant.....	Richard L. McCready.
Faith Band.....	Thomas E. Locke, Jr.
Putnam.....	Alice Lyle (In Memoriam).
William W. Farr Memorial.....	St. Andrew's No. 3.
Richard L. McCready.....	Esther Watkins.
Thomas E. Locke, Jr.....	W. W. Kirkby.
Alice Lyle (In Memoriam).....	Richard Smith.
	Francis Ridley Havergal.

BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Bishop Starkey.....	Trinity Sunday-school, Newark, N. J.
Risdon.....	Trinity Church Sunday-school, Mount Holly, N. J.
St. John's.....	St. John's Sunday-school, Charlestown, Boston, Mass.
Mary Keogh.....	Christ Church, Pelham, N. Y., through Woman's Auxiliary.
Bishop Clarkson Memorial.....	St. Bartholomew's Guild, New York.
Williams.....	"L," Chicago, Ill.
Lucy Lee Chickering.....	A Member, St. John's, Boston Highlands, Mass., through Wo. Aux.
Rev. S. C. Hill.....	Grace Sunday-school, Mount Airy, Penn.
Frank.....	"L," Chicago, Ill.
Christ Church Sunday-school.....	Christ Church Sunday-school, Andover, Mass.
Thomas S. Savage.....	A Member of the family of the Rev. Dr. Savage.
Sarah W. Richardson Memorial, No. 1 {	A Member, Trinity Church, Boston, Mass., thro' Wo. Aux.
Sarah W. Richardson,.....No. 2 }	
St. George.....	
	St. George's, Newburg, N. Y., through Woman's Auxiliary.

EXPLANATION OF THE SCHOLARSHIP PLAN.

It was formerly the custom with many Sunday-schools and individuals wishing to do a definite thing in the Foreign field, and to do it all, to contribute annually for the support of a particular child in Africa, or in China. In frequent cases such child was given a name by the contributor. This plan, excellent in theory, was found to work very badly in so many instances that it was finally determined to discourage all such contributions. The boys and girls in our Missions, like boys and girls in Christian lands, sometimes in after life failed to honor their names. And, again, scholars would be recalled by parents from the schools, and then be entirely lost sight of, to the distress of those who had done so much for their spiritual enlightenment. It was for these reasons that the Scholarship plan was adopted; under which it is only agreed that a pupil shall be sustained by each scholarship, and that a brief account of the pupil for the time being shall be sent to the supporter annually. The same pupil is retained as long as may be.

For all their Boarding-schools the Board makes definite appropriations annually. An appropriation of a given number of dollars implies the support and education of a given number of pupils. It was, therefore, determined to invite from individuals, branches of the Woman's Auxiliary, churches and Sunday-schools, definite contributions of either one hundred dollars, or seventy dollars, or fifty dollars, or forty dollars, or twenty-five dollars, as the case might require for the support of these Scholarships.

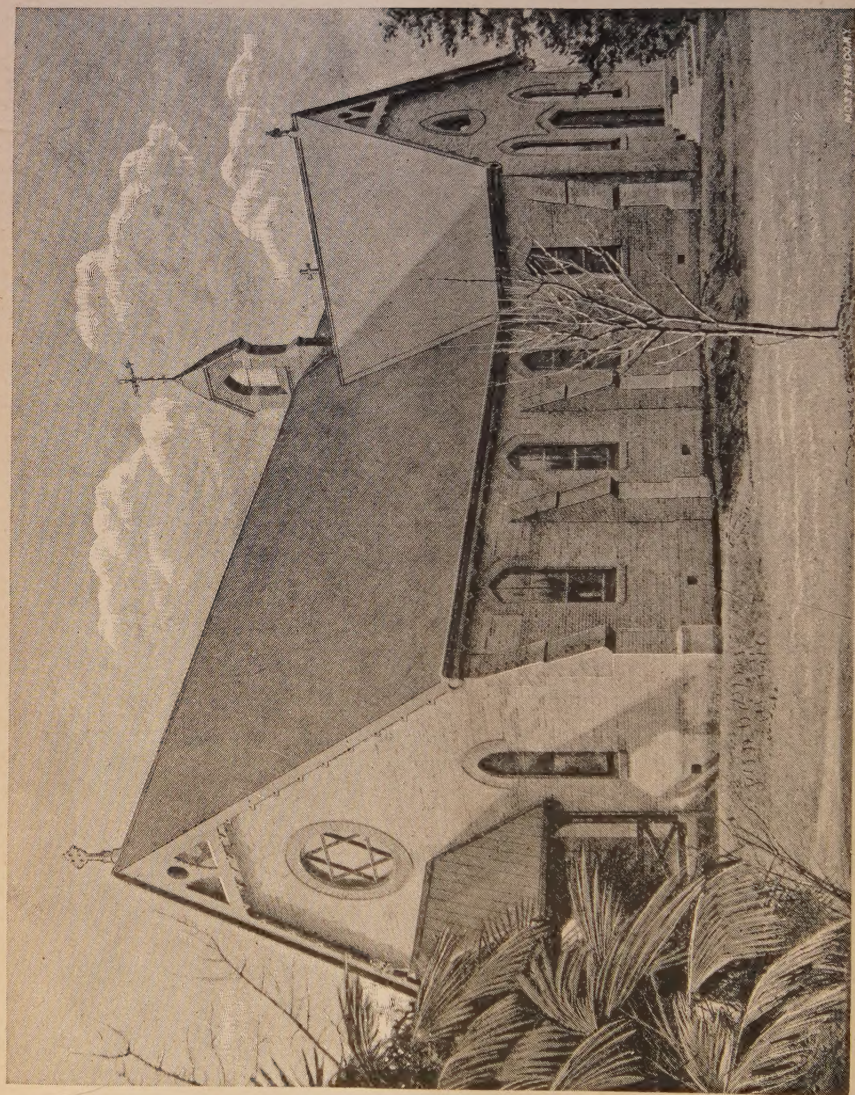
We take this opportunity to say a few words with regard to the importance of this kind of work, which will be of special interest to the *children* who are engaged in it. In the various Mission fields it is among the children that we have the greatest hope and promise of success, for our Missionaries can take them when they are very young and instruct them, just as they would children in a Christian country, in the truths of the Christian religion. Thus they learn to grow up as Christians instead of as pagans, and returning to their own people act as a leaven which, in time, may leaven the whole lump of heathen ignorance with the knowledge of the truth of Jesus. They become, after a time, fathers and mothers, and then teach their children the truth which they have been taught. So a mighty influence is set in motion which may reach down through generations and ages, and at last bring all these great nations to Christ.

The General Secretary would be very happy to enter into correspondence with such of the friends of Foreign Missions as incline to undertake this definite work.

* * It is urgently requested that supporters of Scholarships intending to relinquish the purpose will always give notice of such intention when making the last advance payment. This is very important.

* * *For copies of this in leaflet form in any number required for free distribution, please address "THE GENERAL SECRETARY, 22 BIBLE HOUSE, NEW YORK," calling for Leaflet 264.*

Remittances to JAMES M. BROWN, *Treasurer*, 22 Bible House, New York.



ST. JOHN'S COLLEGIATE MEMORIAL CHURCH, SHANGHAI, CHINA.